

IMMORTALITY



CONTENTS:

TELEPATHY.

Telepathic Suggestions, - W. T. Colville

Brain Waves, - - - James Knowles

Realization, - - J. C. F. Grumbine

The Dialogue—The Editor's Tripod—Literature
Class Study—Special Notices.

VOLUME 2. | Devoted Exclusively | NUMBER 7.
To TELEPATHY.

Vol. 2. DEC. 15, 1899. No. 7.

J. C. F. GRUMBINE
EDITOR

Office: 1718 West Genesee Street, Syracuse, N. Y.

Annual Subscription, \$1.00. Single or Sample Copies, 25 Cents.

Entered at the Postoffice at Syracuse, N. Y., as Second-Class Matter.

"IMMORTALITY"

An Exponent of Universal Religion.

"Immortality" is a quarterly philosophical magazine, and occupies a unique and special field of labor and ministrations. It is devoted to the a priori philosophy and emphasizes the metaphysics of Divine Science, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism. It is also the exponent of the Rosicrucians or the order of the White Rose. It is edited by J. C. F. Grumbine, the author and lecturer. The magazine will contain as special features a homogeneous list of articles from the most brilliant cultists and exponents of these various systems of philosophy.

We shall aim to publish such articles as reflect illumination.

A feature of the magazine is The Editor's Tripod, which is oracular and discusses in a Platonic spirit the leading affairs of the times.

Still another and important feature and specialty is "The Academy," under the supervision of the editor, through whom are voiced certain rare illuminations from the Christ, Platonic and Hermetic sphere and these recitations and rays of divine truth are given in dialogue through the mouthpiece of ancient seers, hierophants, philosophers and illuminati.

Our book review department will be the mirror of the best and approved current literature.

SPECIAL ANNOUNCEMENT.

The March number will be devoted to "Self Realization," the June number to "Psychopathy." Each number will be an exhaustive book on the subject.

SUBSCRIPTION.

One dollar a year in advance in the U. S. A. and Canada; twenty-five cents single copies; one dollar and fifteen cents in foreign countries, and thirty cents single copies.

In England, Agent: Mr. George Osbond, Scientor House, Norman Avenue, Devonport, Devon, England, for "Immortality" and J. C. F. Grumbine's publications. In India, Sole Agent: Nokur Chunder Dutt, 6 Chore Bagan Lane, Calcutta, India.

ADVERTISING RATES.

Will be furnished upon application.

HOW TO SEND MONEY.

Make all moneys payable to J. C. F. Grumbine, 1718 West Genesee street, Syracuse, N. Y.

Office of publication, 1718 West Genesee street, Syracuse, N. Y.

FORM OF BEQUEST.

I bequeath the sum of to J. C. F. Grumbine, trustee of "The Order of the White Rose," now having its Headquarters at Syracuse, N. Y., to be applied towards carrying on the work and furthering the objects thereof as set forth in its official Journal and Constitution of the Order, and I direct that the said sum shall be paid within Six Months of my decease, exclusively out of such part of my personal estate as is legally applicable for that purpose.

The Order of the White Rose Publications.

Easy Lessons in Psychometry, Clairvoyance and Inspiration. Paper..	.50
Adeptship and the Spirit Manifestations, the Philosophy of the Law of Adeptship and Spirit Manifestations. (In press). Cloth, price.....	3.00
Clairvoyance, a System of Teaching concerning its Law, Nature and Unfoldment. (Second Edition), cloth, price	3.00
Psychometry, how to realize the spiritual perception, intuition, divinity, and attain illumination. A rare work. New and just out. Paper, price.	.50
A reliable interpretation of all geometrical, masonic, occult, mystic forms and symbols, and a unique spiritual dictionary of symbology. (In press. Paper, price.....	.50
Real or Spiritual Significance of Colors and Auras, an esoteric dictionary of colors and how to interpret them. (Out in Jan.). Paper price50

SPECIAL NOTICE.

Subscriptions will only be taken for the books which are in press.

The work on Clairvoyance is an exhaustive treatise on the Philosophy and Law of its unfoldment, given through divine and inspired guidance. It is the only work of its kind in the world; is a rare book, in that it deals exclusively with a subject which has hitherto been veiled by Oriental symbology or Western and Eastern mysticism. It is here fully and scientifically declared, so that all may unfold their clairvoyance and become seers. There are twelve experiments in the series. The second and revised edition has just appeared.

Easy Lessons in Psychometry, Clairvoyance and Inspiration is a text book for busy people. It needs no word of commendation.

Too much cannot be said in favor of the works on Psychometry, and on Colors and Auras. They are accurate, can be relied upon, and should become standard.

These books are sent postpaid to the Continent, Australia, England, Canada and United States, and can be had only through the above publishing house.

Address, enclosing money payable by Postoffice Order at Syracuse, N.Y., Registered Letter or Express Orders J. C. F. GRUMBINE, Syracuse, N. Y.

All these works free to members of the Order of the White Rose.

Under the head of the White Rose will be found a of the ideal and the end of earnestly and sincerely work perpetuity of Universal Religion the Spiritual Movement, sure and in it. It does not supersede any other or kind aid such in ways which will be efficient.



objects of the Order of the concise and lucid exposition its organization. All who are working for the establishment and union, generically designated, can work through, without plant nor occupy the place or dread organization. It seeks to prove wise, useful and beneficial.

HOW TO ORGANIZE.

Wherever a graduate of the College of Psychical Sciences or member of the Order resides, there a chapter can be formed. A meeting should be called by said graduate or member. Those who wish to become enrolled as original Chapter Members should apply in writing to this one and hold meetings regularly and uniform with other Chapters as defined by the By-Laws of the Chicago Chapter which is presented as an excellent form for all Chapters to use. A local graduate or member of the Order will be President. Other officers can be chosen according to the Constitution of the Order and By-Laws of the Chapters regulating the election of such officers. Bear in mind that the president must be a graduate of the College of Psychical Sciences and a member of the Order, while the vice-president should be either a member of the Order or one who is a student of the College. None other are eligible.

Where such a Chapter cannot be organized the applicant can become a member of the nearest Chapter in point of distance in his or her State or Country or may join Boston, New York, St. Louis, Denver or Chicago or any other contiguous Chapter.

When joining any Chapter the fee for membership which is \$2.00, should accompany the application and should be made payable to the Secretary.

An application for membership to the Main Order must be presented through the main or official channel. Such correspondence should be addressed to J. C. F. Grumbine, 1718 W. Genesee street, Syracuse, N.Y., U.S.A., or through the various secretaries, who will communicate with the Founder-President.

All members of the local Chapters are urged to support the functions of the Order, foster its collegiate propaganda, spread the circulation of its books, periodicals and teachings and wisely and honorably reflect and incarnate the spirit of its ministration and guidance.

Study classes, Exoteric and Esoteric lodges are held by each local Chapter. Only members of the Order of the White Rose and College of Psychical Sciences are eligible to the Esoteric Circles.

For further information, consult "Immortality," the official organ of the Order and Exponent of Universal Religion.

Applicants to the College of Psychical Sciences and Unfoldment should send a stamped, addressed envelope to J. C. F. Grumbine, 1718 W. Genesee street, Syracuse, N. Y.

OBJECTS OF THE ORDER AND THE CHAPTERS.

FIRST. A spiritual organization to establish Universal Religion generally set forth in the Teachings of the Order of the White Rose which form a System of Philosophy concerning Divinity, and, as further expressed in the spirit of truth contained in the sacred books of all ethnic or racial religions.

SECOND. To help humanity to realize, express and control its innate, divine powers as clairvoyance, clairaudience, clairsentience, psychometry, inspiration, intuition, telepathy, prophesy, prevision, prescience, healing, suggestion, ideality, will, adeptship, illumination, so that error, disease and evil may be checked and avoided and a divine manhood and womanhood be possible.

THIRD. To unite kindred spirits by bonds of mutual labor and ministration, so that communion may be a source of profit, mental exaltation and spiritualization, and that the objects and aims of the order may be advanced and consummated.

FOURTH. To meet in the openness of spiritual understanding and fellowship and in the silence assist all who are willing and prepared to receive the power of the spirit, this labor to be one of loving ministration.

FIFTH. To establish and maintain as a center of propaganda and discipleship, "The College of Psychical Sciences and Unfoldment," where students may be taught the path of Nirvana (freedom and bliss) by the Teachers of the College, and where they can receive such wisdom through tuition, discipleship and meditation as will qualify them for their career.

SIXTH. To inform the outer through the spirit of the inner world by telepathy and correspondence, and thus develop the potential divinity latent in all mankind.

SEVENTH. To organize and foster chapters of the Order where the local work can be conducted through study classes and public meetings and where central flames of light will be kept burning for all who need guidance.

EIGHTH. To promote the success of all similar and kindred organizations by whatever name and in whatever country, realizing that whoever is not against is for us and that all life is one though men call it variously.

NINTH. The Order of the White Rose and its chapters and societies eschew politics and members are urgently requested to foster and maintain its character at all times and in all places. No person's religious or political opinions are asked or compromised.

MEMBERSHIP TO THE ORDER.

Any one who has successfully passed final examinations in "The College of Psychical Sciences and Unfoldment," maintained an honorable career as set forth in the vow and has faithfully met the annual dues.

MEMBERSHIP TO CHAPTERS.

1. Any active student of the College of Psychical Sciences and Unfoldment or graduate of the College or member of the Order.

2. Any applicant whose name is accepted by the Executive Committee and who on the payment of two dollars a year, also the regular dues of the Chapter (twenty-five cents a month), to which he belongs and who faithfully complies with the By-Laws, regulating the duties of Chapter members.

For further information and mystic calendar, send a stamped, addressed, large sized envelope to the following secretaries of the Order and Chapters.

Corresponding and travelling Secretaries of the Order of White Rose:

Miss Loraine Follett, 1718 W. Genesee street, Syracuse, N. Y.

Miss Carrie Fossie, 2819 Olive street, St. Louis, Mo., for the South and West.

Miss Alice Browning Carmick, New York City, Box 7, Madison Square Branch, for England, Europe and all Foreign Lands.

Mrs. Lottie B. Carr, Beachmont, Mass., for the East.

CHAPTERS OF THE COLLEGE OF PSYCHICAL SCIENCES.

CHICAGO CHAPTER—Miss Lucy C. McGee, Pres.; Mrs. Etta McK. Mayr, Vice-Pres.; Mrs. Diana Clock, Sec'y; Mrs. Klais, Treas.

ST. LOUIS CHAPTER—Miss Carrie Fossee, Pres.; Miss Luella Fossee, Vice-Pres.; Mrs. Thompson, Sec'y and Treas.

BOSTON CHAPTER—Mrs. Lottie B. Carr, Pres.; Mr. Erastus Gaffield, Vice-Pres.; Miss Ella Wyatt, Sec'y; Miss Nana Lawrence, Treas.

GREATER NEW YORK CHAPTER.—Mr. Charles E. Dane, Pres.; Miss Alice B. Carmick, Vice-Pres.; Mrs. Henry Clay Fish, Sec'y and Treas.

SYRACUSE CHAPTER—Miss Lorraine Follett, President. Mr. Harry Devoe, Vice-Pres.; Mr. J. M. Rose, Sec'y; Miss M. E. Barber, Treas.

LOWELL, LAWRENCE CHAPTER—Mrs. S. Louise Downs, Pres.; Miss Emma, Smith, Sec'y and Treas.

INDIANAPOLIS CHAPTER—Mrs. C. W. Wagner, Pres. (pro tem); Gruelle, Vice-Pres.; Mr. C. W. Wagner, Sec'y; Mrs. Jessie Hatfield, Treas.; Mrs. R. B. Gruelle, Librarian.

WASHINGTON, D. C., CHAPTER—Mrs. Kate Atkinson Boehmo, Pres.; Mr. F. A. Wood, Vice-President; Mrs. M. J. Stephens, Second Vice-President; Miss Laura Thornworth, Sec'y Mrs. Brannon, M. D., Treas.

TELEGRAPHIC SUGGESTION.

In attempting to deal with so vast and even so mysterious a theme as telepathy it is always of the highest importance that the writer define at the outset what is meant by this expressive term. Feeling at a distance is the common English equivalent of the Greek original. Precisely what is meant by distance is of course problematical as the word may be used to signify inches, feet, yards, miles and even almost incalculable spaces which only the astronomer attempts to measure. By distance in the sense in which we are now intending to use the term, we mean all space across which ordinary hearing, sight, taste, touch and smell do not extend, and though it is always difficult to strike an average and quite impossible to affix limits to the normal in the higher usage of that word, for convenience sake and for the purpose of this article it will suffice to define telepathy as intelligible intercommunion between two persons who are clearly not supplied with any accepted physical means of intercourse.

If it be contended—and as it may well be—that all so-called psychic experiences are only ordinary experiences intensified and therefore rendered marvelous in degree but not in nature, we make no attempt to reply to that assertion but confess immediately that the very words clairvoyance, clairaudience and many other almost equally general words fully justify such an interpretation. Telepathy never apparently stands out so alone or removed from some other phase of psychic experience as to be permitted to occupy an entirely unique position. There is much talk among some schools of mystical philosophers and occultists of six and even seven senses, but as we have by no means ascertained the uttermost limit of the five with which most of us are considerably well acquainted we are certainly wading beyond all necessary depths when we arbitrarily impose upon our hearers a dissertation concerning sixth and seventh senses. Feeling at a distance is a good popular definition of telepathy, because feeling is a word which conveys a definite meaning to almost anybody and no great tax is placed upon human credulity by declaring in the face of obvious experience that the feelings of some people are far intenser and much more acute than those of others.

Physicians of renown and other thoughtful people, who are investigating suggestive therapeutics carefully, frequently aver that though psychical methods of treatment are

highly successful with some delicately organized and keenly susceptible patients there are many people upon whom all attempted mental suggestions seem entirely thrown away. We are often asked whether we find learned or ignorant people the more susceptible to mental or suggestive treatment. Our reply (based upon experience) is always to the effect that collegiate training or good social position has nothing whatever to do one way or the other with susceptibility to psychic treatment. A very common impression prevails that natural intelligence and scholastic training are allied to an extent entirely beyond the limits of experience; and it is also commonly believed that a person has to know or believe something as a sort of a priori qualification for mental treatment. This delusive opinion we are especially interested in overturning, because it handicaps many workers and serves to exalt mere gullibility besides rendering it seemingly impossible to well-intentioned people to do good among many who are thoroughly ready to receive help psychically, but who as yet know nothing of psychic methods, solely because such have hitherto not been brought to their attention.

We establish it as a fundamental premise in our school of teaching that no attempt must ever be made to influence people against their will, though oftentimes much good is done at first without a patient's knowledge of how the good which he gladly and gratefully acknowledges has been accomplished. Telepathic suggestion pure and simple does not attain to the dignity of spiritual, moral, mental or even physical healing unless the subject matter of the communication furnished telepathically is such as to convey healing virtue to whoever becomes the recipient of it. All mental healers are finding out from widening experience that there is far more required of them than parrot-like or phonographic repetition of formulas found in a book or recommended by a teacher, for while prescribed and stereotyped formulas have a useful place and a successful function, they are chiefly available in the necessarily restricted domain occupied by oral, visual and other phases of suggestive treatment which necessitate the material presence of the practitioner with the patient.

Texts or mottos or even highly expressive single words emblazoned on a screen or hung upon a wall serve a useful end, but when absent treatment with a view to healing at a distance is attempted, certain individual mental qualifications are required which are by no means so indispensable when

physical contact or close proximity can be secured.

We are often asked to define our own position as clearly as possible with reference to the necessary qualifications of the long distance healer, and also to give our reasons for our decided opposition to treating people against their will or whenever we believe it to be against their will whether it be actually so or not. "Physician heal (or qualify) thyself" is always a pertinent text from which to discourse when answers to such questions as the foregoing are in demand. The mental attitude of the telepathist toward the person to whom the message is telepathically sent is of the highest importance, therefore, if the one who attempts to give a treatment to another is laboring under the opinion that this other is opposed to a mental act which he is seeking to perform clandestinely, this adverse mental attitude on the part of the mental telegrapher disqualifies him from sending out such a current of thought as may by virtue of its intrinsic nature convey health or blessing of any sort to the recipient. So wide spread is the belief that all mental treatment is hypnotic in the unpleasant meaning of that word that we find it necessary again and again to combat a false view which many honest enquirers are taking of the entire subject of suggestive therapeutics. Our own position is decidedly as follows: Physicians, surgeons, dentists and others who occupy highly reputable positions in the community stand ready to give the benefit of their services (for compensation or gratuitously as the case may be) to those who demand this of them, but in no cases save those of pronounced incompetency, permanent or occasional, on the part of a sufferer do any one of these reputable women or men seek to forcibly administer medicine or perform an operation. We claim for mental therapeutics the same high moral and intellectual standing which is claimed for the practise of legitimate medicine, surgery or dentistry, we cannot, therefore, sanction the advocacy of either a doctrine or a practice which in our judgment violates the canons of ethical sanctity.

Because it may be possible in certain circumstances to force our attentions upon others by no means proves that we are acting morally or righteously if we take advantage of another's ignorance or undue susceptibility and enter the specious plea constantly put forward in justification of tyrannical conduct, that we know better than other people and have only acted for their good. This is so anti-republican so utterly opposed to the spirit of all democratic institutions that it may well be termed an illicit assault on human liberty.

Our own method of suggestive and telepathic treatment as we elaborate it in our class rooms is entirely at variance with even the slightest attempt to override or in any way interfere with the mental liberty of whoever may apply to us for aid or information. Of course it may be well maintained that we are constantly influencing each other by a mutual interchange of thought and consequently we are not so absolutely free or such unfettered free thinkers as we may imagine ourselves to be. Admitting all that can reasonably be claimed for the above position we still remain unshaken in our declarations that influences unconsciously exerted is by no means of a piece of willful determination to coerce a neighbor. Until we are so highly individualized that we are numberable with initiates, hierophants or adepts, we shall continue to be influenced more or less by the thoughts of those around us without our knowledge or consent, but one of the chief glories of a true psychological system is that it fundamentally aims at helping the hyper-susceptible, who are far too frequently swayed by the feelings and beliefs of others to rise out of their weak susceptibility onto a plane of conscious individual freedom where they can exert, as never before, the right of control over what enters their psychical as well as physical receptacles. Young people who easily fall into pernicious habits are only too ready to take a glass of whisky or to gamble or do some other unwise and perhaps immoral act because solicited to do so by a companion. Mental healers fail entirely to work moral reformations which abide unless they seek first of all to stimulate to unwonted activity the dormant selfhood of the persons to whom their silent or audible appeals are made. We are quite well aware that we have our own school of philosophy and that we teach along some distinctive lines which serve to differentiate our lessons from those of many other advocates of mental healing; our very strongest point being the stress we lay upon one of our favorite expressions, which is put your wills together for two wills are better than one. Willful co-operation between healer and patient is one of our most decided inculcations. We have many times referred in print to some of our own striking experiences with telepathy, incidents of a nature so entirely bar out the paltry theory of "nothing but coincidence" and many of the most noteworthy of these have served to unmistakably establish the fact of thought transference over a distance of even more than 3000 miles of land and water, as in the case of knowledge coming mentally to the writer while busily en-

gaged in New York of what was at the moment going on in Paris. Without your own knowledge you may often send a most helpful and important message, and this in turn may be received by the other party without his knowing who sent it or where it came from. Such experience are of course not so amenable as are many of a somewhat different variety to precise scientific analysis, but they can sometimes be so followed up after their occurrence as to throw much side light upon many a fascinating aspect of psychical relationship.

We all experience the fact that some people influence us strongly without either their knowledge or will (for they may not reflect upon our existence), but such influence is not exerted against the will of either party, and generally with the knowledge and often with the readiest acceptance of the singular situation on the part of the one influenced without intent of the influencer.

So many and so selfevident are the natural analogies in this connection that it needs but the slightest reflection to find paralleled in nature at every turn. The singing of a bird or the fragrance of a flower may strongly influence us pleasantly or disagreeably without it being at all probable that either the songster or the blossom has deliberately set out to produce any impression on us. There are certain chemical affinities between certain people which Goethe and other philosophers have styled "elective" and which have been attributed by Marie Corelli and other popular novelists to some strange relationship of "Human electricity." If there be no sort of "affinity" between one person and another there can be no telepathic intercourse, for every student of telepathy soon finds out that some people receive nothing from him no matter how diligently he seeks to convey information to them; while on his part, though he may not be at all averse to the idea of receiving a mental communication from some one of his acquaintances interested like himself in mental telepathy, between those two particular individuals all attempts prove abortive, simply on account of the lack of something mysteriously designated rapport between them.

One of my own experiences which is slightly singular I will here relate hoping that it may serve as a "study" to some of our interested readers. While conducting classes for the study of theoretical and practical psychology in San Francisco I made the pleasant acquaintance of several bright progressive medical students, among whom was a young

man of extremely marked individuality who impressed me far more than ordinarily with his decided qualifications for the successful practise of telepathy and also of direct mental healing.

As we are none of us perfected as yet in our externalized existence it is quite common for a teacher as well as for those who are members of a class to suffer occasionally from some slight indisposition, due of course to some lack of complete control over first the mental and then the nervous system. Well, (though I must confess to temporary weakness) I returned one afternoon from a visit to San Jose, where I had been lecturing for several days, to my house in San Francisco in a decidedly unpleasant condition. I felt generally out of sorts and out of humor and on that particular afternoon looked forward to my approaching evening lecture in Oakland with decidedly unwelcome anticipation. Looking around for some available means for overcoming my usual distemper of mind and body I suddenly bethought me of the young medical student whom I will call Clarence Wolf in this narration. Let it be remembered by the reader that this young man had impressed me on all occasions while attending a course of lectures delivered by me in my own parlors, with a decided sense of his intellectual acuteness and mental incisiveness; he had furthermore requested me on more than one occasion to put him to a test in the practise of telepathy. One of the last things he had said to me was, "Now if you ever want a mental treatment call upon me wherever you are or wherever I may be and give me an opportunity for letting you know that my thought can reach you regardless of distance." As I certainly felt the special need of a mental treatment on that particular afternoon, I suddenly resolved to call upon that good natured student and expected him to fulfill his promise which he certainly did in the following manner: I closed my eyes after seating myself in a comfortable easy chair, happily destitute of rockers, and made a mental picture of Clarence Wolf just as he was wont to appear at my classes. Having clearly visualized him and having come to feel that there was really no space dividing us, I said to him silently but firmly: "My dear friend redeem your promise now, I need a treatment for perfect good temper and general qualification for the performance of my platform duties; give me one of your good strong, decisive, suggestions now." I remained quiescent for a few moments experiencing nothing definite, then quite suddenly I caught sight of Clarence Wolf in a room I had never seen, chang-

ing his necktie and then brushing his hair. I seemed to see a merry twinkle in his eyes and to hear him laugh while the following words floated to my inner consciousness, "You spiteful cat, I'll brush your fur the right way for you." As he, in my version of him, continued brushing his own hair, I distinctly felt as though the bristles of the brush in his hand were being applied to my own scalp, and through the skull to the very centers of my brain I seemed to feel a pleasing tranquillizing electric thrill. I can only describe the sensation as though I were receiving a delightful treatment from some particularly well regulated battery. All my unpleasant sensations quickly vanished and when I was beginning to feel in excellent health and complete good temper I felt the electric action cease and heard the words "Good bye, pussy, you are all right now, soft paws, no claws this evening, good night." The singular language in which the most useful and agreeable treatment had reached me naturally led me to speculating why it had been employed and I fell to wondering whether I had really received the words as my friend had spoken them, or by some unaccountable trick of my own subjective self had conjured them up for my own amusement. The evening passed off delightfully. I had a large audience and was congratulated at the close of the exercises in Oakland on the unusual excellence of my discourse, for the success of which I felt largely indebted to the absent Clarence Wolf, who had so very successfully demonstrated his ability as a telepathic therapist. The next afternoon I met Mr. Wolf on Sutter street, San Francisco, who came promptly up to me with this delightful greeting, "Spiteful old cat, your fur got smoothed last evening, didn't it." Exclamations and comments quickly followed and I soon drew the information from my kind helper, whose language seemed so incongruous, that he had become suddenly aware of my mental request the day previous just as he was engaged with his toilet preparing to go out to dinner with friends who lived in style and at whose table he wished to appear well groomed in all particulars.

I frequently had telepathic interviews with that young man after the singular occurrence just related though I had no further need of what is commonly termed a mental treatment.

One of the most convincing evidences of simple telepathy was when this same student wished me to procure for his reading the first volume of Blavatsky's Secret Doctrine, which he knew I could borrow from the library of the The-

osophical Society. I was again walking on Sutter street, where my house was situated, he at the time was on Market street having his shoes polished. I saw him as plainly as though he had been physically just in front of me. I even saw the boy who was polishing his boots, while the request for the particular book just mentioned came to me as decidedly as though someone had spoken clearly at my side. I procured the book, but said nothing to him about it when he next presented himself at my lecture; at the close of the session, however, he came up to me with the words "well, have you got the book for me" to which I replied "What book, do you want any book from me?" As though convinced that I fully understood the psychic situation he quickly continued "Why The Secret Doctrine of course, and what is more I'm sure you got it for me." Whereupon I handed out the book and we lingered to discuss the details of the incident. Doubtless some readers will be curious to know why such strange language was employed for giving mental treatment in the case recorded. All I can say on that score is that Clarence Wolf was a highly original and selfminded young gentleman; one who had his own way of doing things and who cared little for other people's mannerisms, and further I may say that I clearly traced therein the working out of one of his favorite axioms to the effect that the worth of a treatment depends not on the language uttered but on the intention with which any words are mentally articulated, also upon the supreme assurance on the part of the sender that his message will be received in the spirit in which it is sent and accomplish the object for which it is intended.

I will now relate a few instances where I have been the sender and some one else the receiver of the message. At one time when I was actively teaching in New York a number of my students, some of whom were attending lessons with a special view of improving their own health prior to benefitting others, requested me to give them absent treatment "in a bunch" as we phrased it. I took the names and addresses of all who made this request of me and appointed Sunday afternoon at 5 as the time when I would mentally call over this list of names and give a treatment to all of them together, each one having been requested to retire into as quiet place as possible at 5 and remain till 5:30 or as long as he or she felt it profitable to continue sitting or reclining in a comfortable attitude. At first I had no direct means of testing the utility of my absent treatments, because I had no assurance that any one on my list of absent patients

really received my suggestion though several told me on the Tuesday following the first Sunday on which I gave the "bunch treatment" punctually at the time appointed, that they had felt a decided benefit therefrom. This I did not consider conclusive evidence of telepathy or thought transference because knowing something of the force of auto-suggestion I could not be reasonably certain that some or all of these persons did not benefit themselves by their own mental action though they attributed results to me. The opportunity for proving the case on its two sides soon presented itself through my own inadvertence. I attended a 4 o'clock service in a church on the 3rd Sunday of my experimental practise with absent treatment and became so entirely interested in all that took place that I did not give a single thought to my absent friends till the service had entirely concluded; I then found it was 5:45 and I was 45 minutes late for my mental engagement. Remaining quietly in the pew where I was seated I proceeded to faithfully carry out my mental exercises though 45 minutes after the appointed time and distinctly felt what I might call an electrical indication within me that I was certainly successful in communicating mentally with at least some of the people whom I had called upon silently to listen to my silent declarations. The following Tuesday morning when I again met these people, all of whom were members of the same class, I proceeded to question them as to their experiences the previous Sunday afternoon. Some there were who distinctly declared that they had received the treatment from me just as on the two previous Sundays precisely at 5 o'clock when they thought I gave it, but when they really treated themselves; but others there were who declared that they waited fully three-quarters of an hour without being conscious of any mental vibration, but at 15 minutes before 6 they distinctly became aware of the action of my thought upon them, or rather acting in conjunction with them, to attain more nearly to the goal of health they were willfully pursuing.

This incident satisfied me of two things at once. First, that there are many people who impress themselves auto-suggestively and are not really reached by the thoughts of persons at a distance, at all events there is not proof that they are. Second, that there are people who decidedly receive and respond to absent treatments and that such treatments are of large value to such. There now remains the always vexed question of the effect for good that may be

produced upon people at a distance, without perconcerted arrangement and indeed without any expectation on their part that any one will undertake to transmit to them mental messages. As we have already stated in this article, there are many persons strongly ((en rapport)) with each other, who though in natural electro-magnetic or even psychic affinity are not personally acquainted in any way, and there are also many who frequently respond to the mental appeals of esteemed friends without knowing that there is such a thing as mental telegraphy in operation. The first point raised in the above statement would easily land us into deeper water when discussing telepathic experiences than the average reader is prepared to wade in, but the second point presented is one not at all difficult to handle rationally. The following illustration may serve to present it in sufficiently concrete and broadly suggestive form to meet our immediate necessity.

A lady in Boston had a son in San Francisco about whose morals she used to worry greatly before she had taken up the study of mental therapeutics, but though mental science discountenanced worry it by no means led her to lose interest in the moral welfare of her offspring. Exposed to temptations, to drink and gamble and often thrown off his guard through a habit of far too easy yielding to the solicitation of companions, a promising young man was speedily wrecking his business prospects. What was his good, earnest hearted mother to do to aid him? Taking the most obvious and practical view of suggestive practise as applied to moral well being, this wise woman undertook to hold her son in the thought of perfect integrity and strong to overcome whatever temptations to vice or folly might assail him. Though perfectly willing that he should come to a full knowledge of her telepathic practise as soon as some beneficial result had accrued from it, this good woman did not think it either necessary or desirable to write to her son about a matter which she could gradually better than suddenly introduce to his attention, so she did her work silently and confidently with the inward assurance that her good offices were not performed in vain. Less than three weeks after she began these absent treatments the son wrote to his mother saying, "I do not know just how to explain the origin or nature of my recent dreams, but you come to me night after night as vividly as though you were with me in the flesh, and whenever I have one of these vivid dreams I feel stronger, happier and unusually resolved to attend strict-

ly to business and resist all temptations to indulge in improper courses." The sequel of the story was quickly this: The young man rapidly improved morally, mentally and financially and as he was intensely interested in his singularly vivid dreams, he soon learned from his good mother that her powerful incisive thought had again and again gone out to him in the silence of the night time and been to him as a protecting shield or the influence of a guardian angel.

For all who wish to experiment with telepathy we advise the following simple decisive attitude of mind and body. Select a place whenever and wherever you are least liable to intrusion or disturbance and while keeping your thought centered on the person you desire to reach in thought, annihilate all sense of intervening space, for it is one of the prime requisites for success that there be no sense of distance intervening between the sender of the mental telegraph and the one whom the sender hopes will prove a receiver thereof. Speak silently with clear and distinct enunciation; let no doubt or faltering enter into your articulation and never attempt to force your communication, but simply project it as a simple suggestion, a piece of news or information which may reach the one to whom it is addressed, but a message which carries with it no coercive suggestion whatsoever.

Within the limits of one brief paper so vast a topic can be little more than introduced, but the experiences narrated and the hints aorded even in this brief essay will we trust be of some service to the very many who are now seriously seeking to make practically useful a powerful hidden force in human nature the result of whose philanthropic influence can and assuredly will eventually rid the world of sin, sickness and misery in all their hydra phases.

W. H. COLVILLE.

BRAIN WAVES.

A collection of authenticated ghost stories, relating to contemporary persons and events would not only be curious and interesting, but might serve to throw light on one of the darkest fields of science, a field, indeed, hardly yet claimed by science at all.

The mere collocation might bring out features suggestive of a law. If two such a collection were added so many of the "manifestations" of mesmerists, spiritualists, electrobiologists, and clairvoyants as have a clear residuum of fact (and after a sweeping deduction of professional contributions), the indication of a common action of force through them all might probably become still more obvious.

Such statements as the following, coming as they do within the scope of a single person's observation, may, doubtless, be taken to stand for very many similar ones.

In giving them as sample narratives, I do so with two objects, firstly, to commence in your pages, if you are willing to open them for it, a veracious and authenticated catalogue of such experiences; and secondly, to venture on a crude hypothesis by way of explanation, which, of course, will be taken merely for what it is worth, but which has appeared plausible to some. It may, perhaps, at any rate serve as a temporary thread whereon to collect illustrative or contradictory instances.

Mr. Robert Browning, tells me that when he was in Florence, some years since, an Italian nobleman (a Count Ginnasi of Revenna), visiting at Florence, was brought to his house, without previous introduction, by an intimate friend. The Count professed to have great mesmeric or clairvoyant faculties, and declared in reply to Mr. Browning's avowed scepticism, that he would undertake to convince him somehow or other of his powers. He then asked Mr. Browning whether he had anything about him then and there which he could hand to him, and which was in any way a relic or memento. This, Mr. Browning thought, was because he habitually wore no sort of trinket or ornament, not even a watch-guard, and might, therefore, turn out to be a safe challenge.

(The following letter of James Knowles appeared in 'The Nineteenth Century' and shows the possible drift of scientific thought on "Brain Waves." Professor Crooks has gone a step farther in his *a priori* affirmation that spirit is at the centre of brain-waves and all experiences of telepathy.)

But it so happened that by a curious accident he was then wearing under his coat-sleeves some gold wrist-studs to his shirt, which he had quite recently taken into use, in the absence (by mistake of his sempstress) of his ordinary wrist-buttons. He had never before worn them in Florence or elsewhere, and had found them in some old drawer where they had lain forgotten for years. One of these gold studs he took out and handed to the Count, who held it in his hand a while, looking earnestly in Mr. Browning's face, and then said as if much impressed, "*C' e qualche cosa che mi nell' orrecchio, 'Uccisione, uccisione!'* ") (*There is something grida nell' orrecchio, 'Uccisione, uccisione, uccisione!'* "murder! ")

(There is something here which cries out in my ear, 'Murder,

And truly, says Mr. Browning, those very studs were taken from the dead body of a great-uncle of mine, who was violently killed on his estate in St. Kitt's, nearly eighty years ago. These, with a gold watch and other personal objects of value, were produced in a court of justice as proof that robbery had not been the purpose of the slaughter, which was effected by his own slaves. They were then transmitted to my grandfather, who had his initials engraved on them, and wore them all his life. They were taken out of the night-gown in which he died, and given to me, not my father. I may add, that I tried to get Count Ginnasi to use his clairvoyance on this termination of ownership also; and that he nearly hit upon something like the fact, mentioning a bed in a room; but he failed in attempting to describe the room—situation of the bed with respect to windows and door. The occurrence of my great-uncle's murder was known only to myself, of all men in Florence, as certainly was also my possession of the studs.

Mr. Woolner, the sculptor, tells me the following story of two young men—one of them a personal friend of his own, now living. These two men lived for very long as two great friends, but ultimately quarrelled, shortly before the departure of one of them to New Zealand. The emigrant had been absent for many years, and his friend at home (Mr. Woolner's informant), never having kept up correspondence with him, had naturally almost lost the habit of thinking about him or his affairs. One day, however, as he sat in his rooms in a street near Oxford street, the thought of his friend came suddenly upon him accompanied by the most restless and indefinable discomfort. He could by no means account for it, but, finding the feeling grow more and more oppressive,

tried to throw it off by change of occupation. Still the discomfort grew, till it amounted to a sort of strange horror. He thought he must be sickening for a bad illness, and at length, unable to do anything else, went out of doors and walked up and down the busiest streets, hoping by the sight and sounds of multitudes of men and ordinary things to dissipate his strange and mysterious misery. Not, however, till he had wandered to and fro in the most wretched state of feeling for nearly two hours, utterly unable to shake off an intolerable sort of vague consciousness of his friend, did the impression leave him and his usual frame of mind return. So greatly was he struck and puzzled by all this that he wrote down precisely the date of the day and the hour of the occurrence, fully expecting to have news shortly of or from his old friend. And surely, when the next mail or the next but one arrived, there came the horrible news that at that very day and hour (allowance being made for longitude) his friend had been made a prisoner by the natives of New Zealand, and put to a slow death with the most frightful tortures.

Of this same kind, though happily difficult in result, is a story of his own experience which Mr. Tennyson, the Poet Laureate, tells me, viz.: that some years ago he was induced to try (successfully) the curative effect of mesmerism by passes of the hands upon the patient, who became so sensitive as to be aware on one occasion of his approach by railway two hours before he reached the house, and when his coming was entirely unannounced and unpremeditated. On another occasion, the same patient positively asserted to a third person that Mr. Tennyson himself was equally positive to the contrary, till he afterwards remembered that he had come as far as the grounds of the house, and then changed his mind and turned back.

So far as authenticated sample narratives, to which as I have said many more may probably be added, with due care.

To come now to my crude hypothesis of a Brain-wave as explanatory of them and of kindred stories.

Let it be granted that whensoever any action takes place in the brain, a chemical change of its substance takes place also; or, in other words, an atomic movement occurs; for all chemical change involves—perhaps consists in—a change in the relative positions of the constituent particles of the substance changed.

(An electric manifestation is the likeliest outcome of any such chemical change, whatever other manifestations may also occur.)

Let it be also granted that there is, diffused throughout all known space, and permeating the interspaces of all bodies, solid, fluid, or gaseous, an universal, impalpable elastic "l ether," or material medium of surpassing and inconceivable tenuity.

(The undulations of this imponderable ether, if not of substances submerged in it, may probably prove to be light, magnetism, heat, etc.)

But if these two assumptions be granted—and the present condition of discovery seems to warrant them—should it not follow that no brain action can take place without creating a wave or undulation (whether electric or otherwise) in the ether; for the movement of any solid particle submerged in any such medium must create a wave?

If so, we should have as one result of brain action an undulation or wave in the circumambient, all-embracing ether—we should have what I call Brain-waves proceeding from every brain when in action.

Each acting, thinking brain then would become a center of undulations transmitted from it in all directions through space. Such undulations would vary in character and intensity in accordance with the varying nature and force of brain actions; e. g. the thoughts of love or hate, of life or death, of murder or rescue, of consent or refusal, would each have its corresponding tone or intensity of brain action, and consequently of brain-wave (just as each passion has its corresponding tone of voice).

Why might not such undulations, when meeting with and falling upon duly sensitive substances, as if upon the sensitized paper of the photographer, produce impressions, dim portraits of thoughts, as undulations of light produce portraits of objects?

The sound wave passes on through myriads of bodies, and among a million makes but one thing shake, or sound to it; a sympathy of structure makes it sensitive, and it alone. A voice or tone may pass unnoticed by ten thousand ears, but strike and vibrate one into a madness of recollection.

In the same way the brain-wave of Damon passing through space, producing no perceptible effect, meets somewhere with the sensitized and sympathetic brain of Pythias, falls upon it, and thrills it with a familiar movement. The brain of Pythias is affected as by a tone, a perfume, a color with which he has been used to associate his friend; he knows not how or why, but Damon comes into his thoughts, and the things concerning him by association live again. If the

last brain-wave of life be frequently intensest—conclusive in their energy, as the pretty's dying flash is its brightest, and as oftentimes the "lightning before death" would seem to show—we may, perhaps, seem to see how it is that apparitions at the hour of death are far more numerous and clear than any other ghost stories.

Such oblique methods of communicating between brain and brain (if such there be) would probably but rarely take effect. The influences would be too minute and subtle to tell upon any brain already preoccupied by action of its own, or on any but brains of extreme, perhaps morbid, susceptibility. But if, indeed, there be radiating from living brains and such streams of vibratory movements (as surely there must be),* these may well have an effect, even without speech, and be, perhaps, the ((modus operandi)) of "the little flash—the mystic hint," of the poet—of that dark and strange sphere of half-experiences which the world has never been without.

There surely are brains so susceptible, and so ready to be affected by the slightest sympathetic touch, that

Thought leaps out to wed with Thought.

Ere Thought could wed itself with speech.

Such exceptionally sensitive and susceptible brains—open to the minutest influences—would be the ghost-seers, the "mediums" of all ages and countries. The wizards and magicians—true or false—the mesmerists and biologizers would be the men who have discovered that their brains can and do (sometimes even without speech) pre-dispose and compel the brains of these sensitive ones, so as to fill them with emotions and impressions more or less at will.

It will but be a vague, dim way, at the best, of communicating thought, or the sense of human presence, and proportionally so as the receiving brain is less and less highly sensitive. Yet, though it can never take the place of rudest articulation, it may have its own place and office other than and beyond speech. It may convey sympathies of feeling beyond all words to tell—groanings of the spirit which cannot be uttered, visions of influences and impressions not elsewhere communicable, may carry one's living human presence to another by a more subtle and excellent way of sympathy.

* No doubt atomic movements, causing waves in space, must start from other parts of the body as well as from the brain, and, indeed, from the fluctuations of all material bodies (whence Hitchcock's ingenious fancy of the "Universal"). But the question here is simply limited to how brains are affected by the movements of other brains. Just as the question of how one pendulum will make other pendulums swing with it is a fair mechanical inquiry by itself, though, doubtless, other questions would remain as to how the movement of the pendulum would affect all other material bodies as well as pendulums in the same room with it.

Star to star vibrates light: may soul to soul
Strike thro' a finer element of her own?
So, from afar, touch us at once?

The application of such a theory to such narratives as I have given above is obvious. In Mr. Browning's case, his brain, full of the murder-thought and overflowing with its correspondent brain-wave, floods the sensitive brain of the Count, who feels it directly. His attempt to read the second transfer of ownership is almost as illustrative as his closer success with the first. The death-bed thought and its correspondent brain-wave were sufficiently strong and striking in Mr. Browning's mind to have a character of their own; the rest of the complicated picture was too minute and ordinary, did not burn itself into or out of his brain with enough distinctness. The prominent notes of the music were alone caught by the listener.

In Mr. Woolner's case, the death convulsion of the emigrant's brain and the correspondent brain-wave flooded space with the intensity and swiftness of a flash of actual light or magnetism, and wheresoever it happened to find the sympathetic substance, the substance accustomed to vibrate to it and not too violently pre-occupied with other action to be insensible to such fine impressions, shook it with the terrible vague subtle force of association described. The intervening space and matter need be no more an obstacle than the 3,000 miles of Atlantic wire are to the galvanic current, or the countless distances of its travel to the light from Sirius. A similar explanation holds good for Mr. Tennyson's story, in which the less distances seem somehow less staggering at first sight.

In such a manner, too, the answers given by the so-called "spirit-wrapping" (when not imposture) seem explicable. These are made by the spelling out of words letter by letter, the questioner alone knowing the reply, and the letter which would be right to help it. The character of his thought, and the consequent brain-wave, changes from denial to consent, when, letter after letter being pointed to in vain, the right letter is reached at last. That change of thought state is reflected in a change of brain-action and wave-movement, which the sensitive medium feels, and at once acts upon.

Many ghost and dream stories seem to yield also to some such mode of interpretation, and much might be added in illustration and expansion of it, as touching rumors, presentiments, panics, revivals, epidemic-maniacs, and so forth; but I have said enough to put the suggestion before better minds, whether for correction or disproof.


REALIZATION.

LESSON III.

A few brief and preliminary thoughts relative to receptivity and consciousness will be in order.

For, whatever place may be given by spiritual science to diet and the silence in any system of Yoga practice, no one can become a samnyasin, who does not apply rigidly and unflinchingly the supreme spiritual tests. He may become a medium or a seer, he may to a degree acquire prescience and clairvoyance, but he will not be an adept or master until he has gained absolute control of and freedom from his desires and functional organism and pierced and left far behind him allurements and entanglements of mayo.*

Most students find their first and to them supreme difficulty in Yoga practice when they begin to be passive for and at the same time to actively, resolutely concentrate upon a given theme. How to be passive and active at the same time is a difficult matter for them to solve. To be absent minded, forgetful, inactive, indifferent, unmindful and ignorant are easy habits to form or moods to cultivate, because they follow any sort of mental abandon; but to be passive that one may concentrate, to concentrate, indeed through the very condition of passivity which to them seems to be opposite to the requirements of any phase of Yoga practice is both confusing and bewildering. And yet, all concentration must occur when the mind is in a state of passivity. If there is any other object or subject of interest which enthralls the will and inspires or holds the desires, then the concentration along other and higher lines will be broken. The will must be free or measurably so before the higher or right sort of concentration can begin, and until the lower self and its vassals can be hushed, no permanent or helpful progress can be made. Concentration is easy enough, indeed it follows as the most simple experience and realization of the higher self, when the path is made luminous with spirit and all obstructions are removed, when, in short, the spirit is released from the bondage and empiricism of the senses. And here is just where the student meets his Waterloo, and finds failure often staring him in the face. He tries in some extraordinary way, by some unique, esoteric system of concentration to inculcate the state most helpful for egress from



material and mental distractions and obsessions, without heeding the lessons of experience or the message of the Spirit, that growth is from within and not from without, that realization through receptivity is a state and not a condition, which can be by mental efforts imposed upon the spirit. It takes as a matter of fact both passivity and concentration to induce or form the spiritual condition known as receptivity.

Receptivity is not a negative but a passive-divine attitude and is never divorced from, but eternally associated with consciousness. It can be said that perfect receptivity is absolute consciousness, having in it the elements of freedom and peace.

Eastern symbology has impressed this state upon its sacred forms of diety. The Egyptian and Hindu gods, even the Sphinx, and Persian, as well as Assyrian idolatry embody the idea of stoical and undisturbed repose, a state of passivity beyond the reach of human or physical interruption, and, in which as was illustrated in these symbols of divine states, the devotee was to find a key to self forgetfulness and divine realization.

(To be Continued.)



THE EDITOR'S TRIPOD.

TELEPATHY.

'Tis said, that in the brain cells
Of each head, reposing
In some minute bed of intuition,
Are atoms fine. So fine
That cambric needles when compared
Are crowbars, and more subtle
Are they than the balmy odor
Of violets in spring.
'Tis also said by some learned sage
That thought in ripples ebbs and flows.

FRANCES DAVIS BAKER.

A KINDERGARTEN CHRISTMAS.

I sat in my little bedroom, that served for library, parlor, and kitchen as well, thinking, thinking, thinking. It was already the middle of December, and Christmas was in the air. But my anticipations of the happy season were anxious ones. Things had gone hard with us, down in our little mission kindergarten this year. Ours was the only one in a crowded district, and we were obliged to turn away many who sadly needed the care and aid we longed to give them. Donations had been more plentiful than in other years, but less generous, for times were hard, and the givers themselves had less to give. I had given my life, my all, to the work, and so had the dear noble girl who had been my assistant from the beginning. That very day we had looked over our accounts together, and tried to plan how we might best give the little ones a Christmas treat.

"Last year," said Adele, "we gave them each a nice warm garment from the Christmas tree, and a good dinner beside. But we can do nothing like that this year. I have been begging a few old clothes, and mending them as best I could, but there are not half enough to go round. And as for din-

ner,—it seems out of the question, much as the little ones need it, I think, sometimes, when we give them their crackers and milk in the morning, it must be almost all that some of them get through the day.”

“Still, we have a week yet,” I answered. “Perhaps something will turn up. I think it will.”

As I sat at home in my little room, I went over the whole ground again, and ended my meditations with the same hopeful thought. half-prophecy, half-prayer, “Something will turn up.” Just then a knock came at my door, and a servant handed me two letters. One, a bulky package, was from home, and I tore it open eagerly. There were notes from each member of the family, and the burden of each was, “Do come home for Christmas! We’re going to have a jolly time!” I thought of the merry sleighing parties and the swinging scamper over the open country and for a moment felt thoroughly homesick.

I had almost forgotten the other letter. When I picked it up, a strange thrill ran through me. The envelope was of the crispest blue paper, and sealed with the impression of a British coat-of-arms. I looked at it in wonder, and before opening it, pressed it to my forehead. I felt an impression of great affliction, and was seized with a desire to go out of the house, to find someone. The letter bore out the impression, for it read:—

Miss Theodora Allen,
My dear Miss Allen,

I hear that you are very wise, and able to advise people when they are in perplexity. If you would only come and see me, I should be very, very grateful, for I am in great trouble.

MRS. HENRY BLAKE.

No. 18 M——— Place.

This letter was an inexplicable mystery to me. I had never heard of Mrs. Henry Blake, but I knew that M——— Place was in a very fashionable quarter of the city. Once or twice I had given intuitional readings and advice to certain patrons of our little mission, and I judged this was the wisdom referred to. One thing I did unquestionably know, which was that it was my immediate and bounden duty to visit the writer of the letter. And so, in the gray gloom of the twilight, I set out in the direction of M——— Place.

Number 18 was a spacious residence, and it required some little courage to mount the broad stone steps, and present my card to the man-servant who opened the door. Pre-

sently I was summoned upstairs to the lady's boudoir, where I found her reclining on a cushioned couch, apparently too weak to rise. The room was gorgeous in hangings and decorations of green and gold, mirrors and marbles galore. Mrs. Blake was attired in a silken dressing-gown, falling in graceful folds to the floor. She was a middle aged woman who had doubtless been in younger days a great beauty, and the beauty had not all departed from her well-molded features, though it was hid beneath a cloud of sorrow and distress. She grasped my proffered hand fervently, and motioned me to a chair beside her.

"I am so glad you came at once," she said. "I do so much want to talk with you about my troubles. I don't know what to do, and I have heard that you can advise and help people when they are in perplexity.

"I have never laid claim to that power," I answered. "Yet if there is anything I can do or say to help you, I shall be very happy."

"Well, I will tel you what is the matter, and I know you will be able to give me some light. Think of it! I have a son, most dear to me, and I fear that I have ruined him, lost him, perhaps even killed him! Up till a little while since, he has been my constant companion. We have talked together, read together, traveled together. But he fell in with some companions I disliked, and spent much of his time away from me. I was very angry, and we quarrelled about it. It almost broke my heart to see how hardened he became toward me. Last Saturday, I told him he must choose between his home, and the world. A few moments later, he left the house without saying 'Good-bye,' and has never come back. I have not been able to ascertain where he is. Now, what am I to do?"

"He will come back," I said, in low, powerful accents, full of a wonderful conviction born in my soul. "He will come back on Cristinas Day, Mrs. Blake. I am sure of it. From now until then, hold yourself in constant readiness to receive him. Whenever you think of him, say, 'I love you, my boy. I forgive you. I am ready to welcome you to your home again. Come!' And if you say this often and say it with all your soul, with all the mother's love that is in you, he will get your message, wherever he may be."

"Oh! Thank you! Thank you!" she cried, grasping my hand convulsively. Then, turning her face to the wall, she repeated the words over and over again. When she turned to me again, her face was radiant, and she said, "I believe

it! Oh! You dear girl! Some unseen power must have moved me to send for you."

"I think so too, for the message I gave you comes to me out of the infinite, and bears with it a certainty that belongs only to the infinite intelligence.

"What can I do to repay you?" she exclaimed. "Let me give you some money, won't you? I seem to have nothing else to give you. You can get your friends some nice Christmas presents with it."

It was a great temptation. I thought how much I could do with the money, how much I really needed it. But just at that moment one of the most remarkable experiences of my life burst upon me. The handsome boudoir, the woman before me, all vanished, and in their place I saw our kindergarten, with the children seated at their work-tables. Above them appeared a vision of the Christ-child, and the legend, writ in letters of fire, "A little child shall lead them." Then, as suddenly as it had come, the picture disappeared, and I was again in the costly boudoir, face-to-face with the woman of the world, with a great purpose in my heart.

She was holding out to me twenty-five dollars, but I turned her hand aside, saying, "No. No. I am going to ask more than that of you, but not for myself. If you desire to render payment for the service you have received from me, it must be rendered to the Invisible Spirit whose message I gave you, but not to me."

Then I told her about our mission kindergarten, and the strait we were in to provide a suitable Christmas for the little ones. I said that if she would accept the charge, I would leave the whole matter in her hands, to manage as she pleased.

"It is as much for your good as theirs," I said. "I can see how much you need to take an interest in something beyond your own personal affairs. It is perhaps this very narrowness of your life that first led your son to seek variety and interest among outsiders. It is surely this that has made you so physically weak. I want you to come down to the kindergarten to-morrow and see the babies for yourself. They are very interesting, some of them, and they will do you good."

"Oh, then if you persist, I will certainly do so, especially as you think it will do me good. I can not thank you enough for the good you have done me already, Miss Allen. But I wish you would take the money for yourself."

I steadily refused it, however, and presently left her, both

of us happier for having met. I took my way homeward, communing with the stars in the clear wintry sky, with my heart full of thanks to the invisible friends who had brought me this unexpected opportunity to help a great many souls.

How delighted Adele was! Mrs. Blake, true to her word, came down and spent the morning with us, and her genuine interest in the little ones was a real delight to me, and they one and all liked her at once. She told us, after they had gone home, what her plan was.

"The whole school are to come up to my house on Christmas Day, and have a dinner and a Christmas tree there. In the meantime, you can make use of this, in whatever way you think best. And you must both come up and help me arrange things, won't you?"

Saying this, she handed each of us fifteen dollars. We readily consented to her plan, and the next day were very happy, busy ones for us all. Adele plied her needle briskly, in the afternoons, and through her faithful efforts, we were able to clothe several of the poorer children presentably. We visited their homes, scattering kind words, and more substantial blessings, by the way. Mrs. Blake grew most enthusiastic over the work, and looked quite young and happy. One would not have guessed that a great trial was passing in her life.

At last Christmas day came, and at 11 in the morning, we marched with the children up to No. 18 M—— Place. Neighbors stood aghast at this "freak" of Mrs. Blake's, but she did not seem to heed their criticisms. The great parlors had been cleared and decorated with the children's own work. They sang some of their songs, and played games after the kindergarten fashion, until dinner was ready, and then marched out into the dining-room, where a sumptuous Christmas repast awaited them. Mrs. Blake and myself ended the line, and she pressed my hand, whispering, "Oh! This is perfectly delightful! If only Maurice comes home to-day!"

"Do you doubt that he will come?" I asked.

"No." She answered, firmly. "He will come! I know he will."

At length dinner was over, and the children gathered in the parlors again. Oh! How the little eyes danced, and the little legs too! At 4 o'clock, the doors of the music-room were thrown open, revealing a giant Christmas tree, loaded with gifts. Mrs. Blake herself distributed them to the little folks, and then they all sang a Christmas song.

In the very midst of the gayety, an astounding figure loomed up in the doorway, and the children shrieked, some in fear, and others with delight, "Oh. It's Santy Claus!" Such indeed he was, by the look of his rotund visage, and bright red cloak. His twinkling eyes searched the room, until they fell upon Mrs. Blake, who was regarding his appearance with unfeigned astonishment. He walked straight up to her, and handed her a letter. She opened it, and read it hastily, then looked at its bearer with an exclamation of delight. Making a profound bow to the children, he left the room, and Mrs. Blake stepped to my side, and said, "It's Maurice!"

He was back again in a few moments, minus his disguise, and gave us a good hour's entertainment. And his mother was so happy that now and then I found her weeping. The young man had heard of his mother's sudden "freak" in giving the little children of the slums a happy Christmas, and was so softened toward her that he repented of his action in leaving her, and resolved to return on Christmas day, and take part in the festivities. His resolve was further strengthened by a dream, in which he saw his mother, with her arms extended toward him, and calling, "I love you, my boy. I forgive you. I am ready to welcome you to your home again. Come!"

ANITA TRUEMAN.

PROPHECY AND PROFITS.

That the age is not without heavenly messengers and witnesses of the Divinity of spirit is shown by the growing power of what may be termed the prophetic temperament in mankind. Certain persons, finely and rarely constituted have this temperament remarkably idealized, so as to utter prophesies of near and far approaching events. It is a spiritual power, faintly recognized by the leaders of the world, and in the mass of humanity it lies buried under the wrappings of a material and secular life. Still it is there and can be touched and awakened by a teacher, who like a skilled musician understands how to create music from any good instrument.

Recently the Editor had occasion to note a few events in the spirit of prophecy, which were about to transpire in the event that Mr. J. C. Davis, Fairbury, Neb. took a western

trip on his vacation; he being a student of the College of Psychical Sciences wished to know if his trip would be free of disaster or loss of life. In reply to the prophesies which were given he, on his return to his home from the trip west wrote on July 20, '99, the following brief letter, which will explain itself.

"I wish to state to you that your predictions in matters pertaining to my trip in the west were correct; we met and realized heavy rains, accompanied with terrific thunder and lightning, also a wash-out from heavy rains caused our delay for thirty-six hours; no injury to us. The rains caused a wash-out which resulted in a wreck and loss of lives and property. Your predictions were correct. Will write you more in full.

J. D. Davis.

Here is a prophesy, cast and verified, without astrology, palmistry or mediumship, but by divinity, which power, recognized and unfolded in mankind, will spare worry and loss of sleep, nay, dread of the future, the jeopardy of property and life, as will be possible until divine guidance has the precedence over the hit or miss kind of the blind following the blind.

* * *

THE TRANCE.

No phenomenon of Occultism and Spiritualism has been so widely and so popularly exploited in England, Europe and America, by a lot of charlatans and self-deluded "speakers and mediums as the trance. It is safe to say that ninety-nine per cent. of all materialization, through alleged mediumship is fraud; it is same to affirm that the same per cent of the alleged trance speaking or trance mediumship is fraud. A genuine trance is as rare as a sunflower in Siberia. The fakir, charlatan and necromancer, who exploits his ware for a living is keenly aware of his tricks in trade and the general gullibility of the people, but the self-elected and deluded trance speaker, who shuts his eyes to his audience and ignorantly or knowingly assumes to receive for himself or his audience a special revelation by a guide or a control and thus to prove spiritualism is an intolerable ignoramus or a dangerous lunatic. It is not here denied that the trance is possible and that it is demonstrable but not all who are nick-named trance

speakers and trance mediums are what they purport to be. They are in most cases erratic, unreliable and spurious forms of either inspirational and clairvoyant or hypnotic and auto-suggestive subjects and are barely grazed or touch by the superior spiritual state or condition to which we refer. We have known many such mediums and if all were as honest as Lyman C. Howe, who some years ago in the *Light of Truth*, under an article signed by his own name, pierced the popular delusion, regarding his cataleptic trances by declaring that he is not entranced as people suppose, but is influenced and inspired by the thought of an incarnate spirit, while he, retained full possession of his faculties, will and consciousness, much of the rubbish and noise which passes for trance mediumship and trance inspiration would be ridiculed out of existence. Look out for the man or woman, who puts his alleged trances above consciousness and intuition. They are usually charlatans and their trances masquerades for deception.

* * *

THE FIVE WINDOWS OF THE SOUL.

A more excellent and suggestive work on the metaphysics of the senses or thoughts on perceiving is hard to find. Mr. E.H. Aitken in "The Five Windows of the Soul" has placed in the hands of the student of psychometry, clairvoyance and clairsentience, to say naught of intuition a very helpful and luminous book. A naturalist and a lover of nature he perceives as well as sees things as they manifest about him. He holds with Thomas Carlyle that "the degree of vision that dwells in a man is the correct measure of the man." In his special chapter on "The Sense of Touch" he says, that "as we go upwards in the scale of life, from the centipede to the snail, and on, through fishes and reptiles, birds and beasts, to man himself, we find that progress is always in the direction of centralisation." Of the instinct which guides the blind white ants of the East he writes, "How marvellously do they sink their pits and push their mines into the bowels of the earth, and smooth and plaster the walls of their vaults and chambers, and bringing up the excavated earth, build with it a stupendous pile, beside which, if we measure the work by the workers, the Pyramid of Cheops deserves to be called a goodly miles-stone—a pile in which dome rises upon dome, and great vaulted high-

ways, planned for the passage of enemies, break up into a perplexity of echoing corridors, winding staircases and intercrossing galleries. And with what audacious contempt for difficulty and toil do they enter on expeditions to unknown regions traversing the walls of men's palaces and ascending the trunks of giant trees, ever building, as they go covered ways of wondrous brick work to shield them from the light, which, giving them no guidance, would betray them to their countless foes." He adds further along, "Weight solidity, hardness, are conceptions which neither hearing nor sight could have introduced to the mind."

"Pain," he says, "is nothing but a stronger excitement of the nerves of the sense of pleasure. So pain is not the opposite of pleasure, but the same thing in another degree. And pleasure reaches its climax, when it is on the point of passing into pain." Of the sense of taste he refers to it, in this department, as conscience and to decide between good and evil is its high function."

Of the sense of smell and its possible susceptibility and development to acuteness he writes "I have read in a book of a scientific man, named Valetin, who set himself to reduce the powers of his nose to figures, and found that he could detect 'the three hundred millionth of a grain of musk!'"

How suggestive to those who will apply the thought to human auras is this: "All enemies have odours of which they cannot by any means rid themselves, which go forth like heralds and give warning of their approach to those who have the wit to take it."

Under the head of The Sense of Hearing, he gives many astonishing and interesting facts. "In India," he writes, "there are two common birds, the Bulbul and Myna, which utter a peculiar, sharp cry at the sight of a hawk, and sometimes, when wandering in the jungle, I have heard it and astonished my native attendant by telling him suddenly that there was a hawk somewhere over head. He plumed himself on his wood-craft, but was obliged to admit that he did not see it, to which I would reply, nor do I; but the birds say so. Presently the hawks came in sight, and he turned and looked at me doubtfully, as if he feared something uncanny. But every little bird in the trees about us had understood the cry of the bulbul as well as I had, and was already in a place of safety." Referring to the language of birds and the Max Muller monkey philology he holds that its parts of speech are two, namely, the interjection and the verb, which latter has one mood, the imperative.

The author's interesting account of the effect of music on wild animals when Mr. C.J. Cornish played on certain musical instruments is wierd and instructive, showing beyond doubt that while the piccolo angered some and pleased none, the flute charmed many, while the violin produced the most striking effects; wolves as is popularly known, being adverse to music. The effect of music on scorpions was startling, when the violinist began to play gentle and melodious chords, they were undisturbed, but when he gradually rose to a sustained series of piercing notes, one after another began to move, the mass became violently agitated and the torpid scorpions awoke into a writhering tangle of legs, claws and stings; when the sounds ceased they became still."

Is it not true that as he writes "our capacity for enjoyment in music, as in everything else, advances with the delicacy of our perceptions and as soon as we are able to discern what is finer we lose taste for what is coarser or more simple;" and he adds, "every clear perception of law and order persuades us to action in harmony with it, and has its full fruition only in such action." One thing about music is certain, that tune, whether melody or harmony, proves, when investigated by science to consist of nothing else than an arrangement of musical sounds, that the vibrations of the air which come together or follow one another shall have a simple arithmetical relation * * *. It appears, then, that music consists in orderly motions arithmetically related to each other. They may be very simple or infinitely complex. In an orchestra there are several hundred instruments simultaneously sounding a number of different notes, which though varying over several octaves, bear simple ratios to one another, in their rates of vibration; again, each note is a compound sound, consisting of a fundamental tone and a number of harmonics, whose rates of vibration are all multiples, or sub-multiples of each other."

"Music is concord, not discord, out of every discord concord must be evolved and every piece of music must end with a perfect chord. Thus does music mirror for us 'the creature made subject to vanity by reason of Him who hath subjected the same in hope.'"

Mr. Aitken appreciates the a priori character of the knowledge of music when he pushes through and sweeps away the allegations of material thinkers in such statements as "it is a startling thought that though knowledge about these things comes by science, the apprehension and enjoy-

ment of the things themselves comes only by a direct perception of the sense of hearing, which was before knowledge and is to the last independent of it." He continues, "At first its perceptions are slow, and its decisions uncertain, but by exercise it becomes both quick and sure in approving what is right and detecting what is wrong. And as it may be improved, so it may also be deteriorated. Familiarity with what is false and bad will debase the finest ear, and create in it a vicious taste. This is an allegory, and the moral of it is 'Take heed, therefore, how ye hear,' whosoever hath to him shall be given!" And to cap the spiritual climax he concludes, "From this it appears that, in the 'ear for music,' man has an endowment reaching beyond the conditions of his present state, a faculty fitted for the perception of something which is only an ideal, with no corresponding reality anywhere to be found until he realizes it for himself, or—shall we not rather say?—until it is realized for him by some divinely gifted one, some prophet in that kind. Then when the prophet has revealed it, all men recognize it and feel the power of it."

When Professor Aitken treats of "Light," he is exceedingly to the point and clear. Of the superiority of the sense of sight he writes: "It is at once the most rapid, exact and certain in its perceptions, and beyond all comparisons the most far reaching in its range." Again, "our eyes are intended for seeing in air, and in air the course of light is straight as truth itself." Again, "we cannot say that light is a thing at all; it is like an objective without a noun, a verb without a nominative." Still farther along he writes, "White light tints, as we have seen, reflect, while dark tints absorb, and colourlessness is transparent." Again, "Everything on which light falls is separating its elements in some degree, by reflection and absorption, concealing one that it may reveal another." And he writes that "colour in light is just the same thing as pitch in sound, and the spectrum is an octave. * * * If the vibration is rapid and short, like the ripple with which a breeze crisps the surface of a pond, then the ear calls it a shrill tone, but the eye calls it violet or blue. When the vibration is long or slow, like a swell on the ocean, the ears calls it a deep tone, and the eye calls it red." He continues—"In India a man sitting in the sun feels the heat painfully in his feet, if his boots are black, so the darker parts of any animal, absorbing more light than other parts, will feel it most distinctly." He adds, "Sight is not the perception of light but the perception of

other things by means of light. A truth so often forgotten or neglected by the novitiate in occultism is this which he emphasizes, "One of the first lessons the eye learns in infancy is to follow the attention."

Speaking of the recent experiments he affirms that the three primary colors are not red, yellow and blue, but red, violet and green. "The eye," he writes "has a far greater range of sensation than even the ear."

Another aphorism which Mr. Aitken gives is that "No one can do a thing really well who does not do it gracefully." And he further expands the thought when he writes that "music is most enchanting to the trained musician in which the common ear can find no music at all."

About establishing a musical theory of colours, fascinating as the idea is he offers these objections. As we have seen, a musical note is a sound produced by the uniform vibration of air, and all concord can be traced to simple ratios between the rates of vibration. If in one note the waves are 100 to a second, and in another 200, then the second note is the octave of the first; but 150 will give the major fifth, of the first note; and so on. Now, we have seen that in light, too, each colour has its wave length, or rate of vibration; but since this rate in the extreme violet rays is just double what it is in the extreme red, the whole colour scale gives us but one octave. The range of musical sounds is at least seven octaves. Again, the intervals between harmonious colours are not at all the same as those which divide harmonious sounds. The colours which make the most effective and pleasing contrasts are those pairs which we call complementary, such as red and green, yellow and blue; and these are the pairs of colours, which when blended, make pure white light," "What we call warm colours are the high tones."

He says wisely that "the eye can see a green tree, but it cannot see greenness. That is an idea, something within us, which we have abstracted or distilled from a thousand sensations produced by green things. But the 'inward eye' can look at it just as plainly as the outward eye can look at the green tree. If you ask, 'What is this inward eye, and how does it perceive?' I reply, 'What is the outward eye, and how does it perceive?' We may well leave the greater mystery till we have solved the lesser." And then as if to survey all the lesser peaks which he has climbed as he ascended the mount of the spirit, he cries out at last with Milton in a world of thought and spiritual realization:

"O silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought; entranced in prayer
I worshipped the Invisible alone."

THE BETTER PART.

(The following meditation from our esteemed co-worker,
the Editor of The Philistine Immortality endorses.)

I am an Anarkist.

All good men are Anarkists.

All cultured, kindly men; all gentle men; all just men are
Anarkists.

Jesus was an Anarkist.

A Monarkist is one who believes a monark should govern. A Plutokrat believes in the rule of the rich. A Demokrat holds that the majority should dictate. An Aristokrat thinks only the wise should decide; while an Anarkist does believe in government at all.

Richard Croker is a Monarkist; Mark Hanna a Plutokrat; Cleveland a Demokrat; Cabot Lodge an Aristokrat; William Penn, Henry D. Thoreau, Bronson Alcott and Walt Whitman were Anarkists.

An Anarkist is one who minds his own business. An Anarkist does not believe in sending warships across the wide oceans to kill brown men, and lay waste rice fields, and burn the homes of people who are fighting for liberty. An Anarkist does not drive women with babes at their breasts and other women with babes unborn, children and old men into the jungle to be devoured by beasts or fever or fear, or die of hunger, homeless, unhoused and undone.

Destruction, violence, ravages, murder, are perpetrated by statute law. Without law there would be no infernal machines, no war ships, no dynamite guns, no flat nosed bullets, no pointed cartridges, no bayonets, no policemen's billies, no night sticks, no come-alongs, no hand-cuffs, no straight jackets, no dark cells, no gallows, no prison walls to conceal the infamies therein inflicted. Without law no little souls fresh from God would be branded "illegitimate," indelibly, as soon as they reach Earth. Without law there would be less liars, no lawyers, fewer hypocrites, and Devil's Island.

"The Cry of the Little Peoples goes up to God in vain,
 For the world is given over to the cruel sons of Cain;
 The hand that would bless us is weak, and the hand that
 would break us is strong,
 And the power of pity that is nought but the power of a
 song.
 The dreams that our fathers dreamed to-day are laughter
 and dust,
 And nothing at all in the world is left for a man to trust.
 Let us hope no more. nor dream, nor profess, nor pray.
 For the iron world no less will crash on its iron way;
 And nothing is left but to watch, with a helpless pitying eye.
 The kind old aims for the world, and the kind old fashions
 die."

I do not go quite as far as that—I'm a pessimistic-optimist. Dearie.—I believe that brutality tends to defeat itself. Prize fighters die young, gourmands get the gout, hate hurts worse the man who nurses it, & all selfishness robs the mind of its divine insight, and cheats the soul that would know. Mind alone is eternal! He, watching over Israel, slumbers not nor sleeps. My faith is great: out of the transient darkness of the present the shadows will flee away, and Day will yet dawn.

I am an Anarkist.

No man who believes in force & Violence is an Anarkist. The true Anarkist decries all influences save those of love and reason. Ideas are his only arms.

Being an Anarkist I am also a Socialist. Socialism is the antithesis of anarchy. One is the North Pole of Truth, the other the South. The Socialist believes in working for the good of all, while Anarchy is pure Individualism. I believe in every man working for the good of self; and in working for the good of self, he works for the good of all. To think, to see, to feel, to know; to deal justly; to bear all patiently; to act quietly; to speak cheerfully, to moderate one's voice—these things will bring you the highest good. They will bring you the love of the best, and the esteem of that Sacred Few, whose good opinion alone is worth cultivating. And further than this, it is the best way you can serve Society—live your life. The wise way to benefit humanity is to attend to your own affairs, and thus give other people an opportunity to look after theirs.

If there is any better way to teach virtue than by practicing it, I do not know it.

Would you make men better—set them an example.

The Millenium will never come until governments cease from governing and the meddler is at rest. Politicians are men who volunteer the task of governing us, for a consideration. The political boss is intent on living off your labor. A man may seek an office in order to do away with the rascal who now occupies it, but for the most part office seekers are rank rogues. Shakespeare uses the word politician five times, and each time it is synonymous with knave. That is to say, a politician is one who sacrifices truth and honor for policy. The highest motive of his life is expediency—policy. In King Lear is it the "scurvy politician," who thru tattered clothes beholds small vices, while robes and furred gowns, for him, covers all.

Europe is divided up between eight great governments, and in time of peace over three million men are taken from the ranks of industry and are under arms, not to protect the people, but to protect one government from another.

Mankind is governed by the worst—the strongest example of this to be seen in American municipalities, but it is true of every government. We are governed by rogues who hold their grip upon us, by & thru statute law. Were it not for law the people could protect themselves against these thieves, but now we are powerless and are robbed legally. One mild form of coercion these rogues resort to is to call us unpatriotic when we speak the truth about them. Not long ago they would have cut off our heads. The world moves.

Governments cannot be done away with instantaneously, but progress will come, as it has in the past by lessening the number of laws. We want less governing, and the Ideal government will arrive when there is no government at all.

So long as governments set the example of killing their enemies, private individuals will occasionally kill theirs. So long as men are clubbed, robbed, imprisoned, disgraced, hanged by the governing class, just so long will the idea of violence and brutality be born in the souls of men.

Governments imprison men, and then hound them when they are released.

Hate springs eternal in the human breast.

And hate will never die so long as men are taken from useful production on the specious plea of patriotism, and bayonets gleam in God's pure sunshine.

And the worst part about making a soldier of a man is, not that the soldier kills brown men or black men or white men, but it is that the soldier loses his own soul.

I am an Anarkist.

I do not believe in bolts or bars or brutality. I make my appeal to the Divinity in men, and they, in some mysterious way, feeling this, do not fail me. I send valuable books, without question, on a postal card request, to every part of the Earth where the mail can carry them, and my confidence is never abused. The Roycroft Shop is never lockt, employees and visitors come and go at pleasure, and nothing is molested. My library is for anyone who cares to use it.

Out in the great world woman occasionally walk off the dock in the darkness, and then struggle for life in the deep waters. Society jigs and ambles by, with a coil of rope, but before throwing it, demands of the drowning one a certificate of karacter from her Pastor, or a letter of recommendation from her Sunday School Superintendent, or a testimonial from a School Principal. Not being able to produce the document the struggler is left to go down to her death in the darkness.

A so-called "bad woman" is usually one whose soul is being rent in an awful travail of prayer to God that she may get back upon solid footing and lead an honest life. Believing this, the Roycroft principle is to nevei ask for such a preposterous thing as a letter of recommendation from anyone. We have a hundred helpers, and while it must not be imagined by any means that we operate a reform school or a charitable institution, I wish to say that I distinctly and positively refuse to discriminate between "good" and "bad" people. I will not condemn, nor for an instant imagine that it is my duty to resolve myself into a section of the Day of Judgment.

I fix my thought on the good that is in every soul and make my appeal to that. And the plan is a wise one, judged by results. It secures you loyal helpers, worthy friends, gets the work done, aids digestion & tends to sleep o' nights.

And I say to you, that if you have never known the love, loyalty & integrity of a proscribed person, you have never known what love, loyalty and integrity are.

I do not believe in governing by force, or threat, of any other form of coercion. I would not arouse in the heart of any of God's creatures a thought of fear, or discord, or hate, or revenge. I will influence men, if I can, but it shall be only by aiding them to think for themselves; and so mayhap, they, of their own accord will choose the better part—the ways that lead to life and light.—"Fra Elbertus, in The Philistine."

SPECIAL NOTICE.

The Dialogue—Owing to an immense increase of literary and professional work placed upon Mr. Grumbine, the matter of the Dialogue has been by the Inspirers deferred to the March, 1900 issue of this Magazine, when two installments will appear.

LITERATURE.

The following books and brochures have been received at this office and will be reviewed in the March issue of this Magazine: "Studies of the Thought World," "God's Image In man," "Edward Burton," "Political Economy of Natural Law," "Ideal Suggestion," by Henry Wood (Lee & Shepard, Pubs); "Force Massing Methods," by Ernest Loomis; "Land Marks of Ethics, According to the Gita, by Bulloram Mullick, B.A., Calcutta; "Krishna and Krishnaism," same author; "Book of Dreams," by Dr. Greer, Chicago; "Occult Stories," Chas. W. Close. Ph.D., S.S.D.;" "Parenthood," "Food of the Orient," "Hindu Wedding Bells," by Alice B. Stockham, M.D.; "The Science of Physical Immortality," by Harry Gage.

* * *

MAGAZINES.

These Magazines are received regularly; Brahmavadin, Light of the East, Two World's, The Torch, Expression Herald of the Golden Age, Theosophist, Mind, Sphinx, Banner of Light, Light of Truth, The Free Man, Universal Truth, Universal Harmony, The Nautilus, The Sermon, The Cassadagan, Sunflower, Flaming Sword, and other publications.

* * *

THE BEST CHRISTMAS FIFT OF ALL.

In choosing a Christmas gift for a friend what can afford more present or lasting pleasure than a subscription to the Youth's Companion? The delight with which it is wel-

comed on Christmas morning is renewed every week in the year. The charm of it is disclosed little by little as the months run their course. There is no household in which it will not prove an inspiration.

Those who wish to present a year's subscription to a friend may also have the beautiful new Companion Calendar for 1900 sent with it. This Calendar is a reproduction in twelve color printings of three exquisite designs by a celebrated American artist, a member of the American Water-Color Society. In addition to this all the issues of The Companion for the remaining weeks of 1899 are sent free from the time subscription is received for the new volume.

Illustrated Announcement Number containing a full prospectus of the volume for 1900 sent free to any address.

THE YOUTH'S COMPANION.

203 Columbus Avenue.

Boston, Mass.

THE COLLEGE OF PHYSICAL SCIENCES AND UNFOLDMENT—CHAPTER STUDY.

TEXT-BOOK.—Clairvoyance—A System of Philosophy concerning Its Law Nature and Unfoldment. By J. C. F. Grumbine. (Special price to members of Chapters, \$2.00. Regular price, \$3.50.)

COLLATERAL READING.—"Clairvoyance." By C. W. Leadbeater. (Special price to students 65 cents; regular price, 75 cents.)

In view of the fact that few Chapters were equipped with text books on Clairvoyance by Mr. Grumbine, it is advised by the College Faculty that this book be continued through the year until March 31. In April the text book on Psychometry will be used until the close of the season's work. Teachers will please carry out this program of work to the letter, so that the best results may be obtained.

Text books, books for collateral reading and themes for teaching and meditation are given. The local president should see that each one is provided with books for study and collateral reading.

The second and fourth Wednesday evenings of April should be devoted to pages of the text book on Psychometry, 1-11 and 12-19, respectively; those of May to 20-23 and 24-30; those of June to 31-37 and 38-48, concluding the year's work.

TO CHARTER MEMBERL.

Beginning January 1, all meetings of the Chapters are to be held uniformly on Wednesday evenings twice a month, the second and fourth Wednesday evening of each month.

The Esoteric meeting will no longer be maintained as a Chapter function, but will become an exclusive feature of the Order. The Chapters henceforth will become study classes of THE COLLEGE OF PSYCHICAL SCIENCES AND UNFOLDMENT and not branches of the Order of the White Rose. The reason for this is that every effort is to be made to acquaint students with the teachings of the College, to give him a working basis for spiritual unfoldment and the realization of adeptship and a lucid understanding of the System of Philosophy concerning Divinity, as promulgated by the Order of the White Rose Propaganda.

Teachers and Presidents will give it wide circulation and prominent or special notice among their friends.

* * *

CARTER MEMBERSHIP AND MEMBERSHIP FEES.

Membership dues (25c monthly), are collectable and should be paid on and before first Chapter meeting of each month. Any member failing to respond, unless acceptable excuse is given, will forfeit his membership. The treasurer or secretary, who is assigned the work of collection should see to it that all such dues are promptly paid.

A further ruling of the Order is in season, henceforth (Jan. 1, 1900); all students in good standing in the College and all members of the Order are eligible to Chapters, free of membership fees, but all such will be expected to meet the monthly dues.

Any member of the Chapter who is absent two meetings in succession, without presenting an excuse, officially acceptable will forfeit all rights to membership.

These are recent rulings and amendments to the constitution of the Order and go into effect Jan. 1, 1900. Each Chapter president should request the secretary to read the same in open meeting the last or fourth Wednesday in December, of the Chapter that a perfect understanding may be had by all members.

SPECIAL NOTICES.

To Greater New York Students:

Mr. Grumbine expects to lecture in Brooklyn and New York, the months of January and February, beginning his ministration in the city of Brooklyn, Jan. 21. Private classes will be held in Brooklyn. Program of special Teach-Clay Fish, 119 Decatur street. Program of special teachings can be had of Miss Alice Browning Carmick (Madison Square Branch, Box 7), New York city; of Mrs. Fish, 119 Decatur street, Brooklyn, also Mrs. S. Louise Downs, Atlantic Highlands, N. J.

* * *

TWO NEW BOOKS BY MR. GRUMBINE.

"Auras and Colors," will appear about January 15. It will be an exhaustive and luminous work and will be read by all students of the Occult. (Price, 50 cents; send orders.)

"Easy Lessons in Psychometry, Clairvoyance and Inspiration," now ready, will have a large sale, because it is a book for busy people and presents in a simple form and intelligible language the profoundest problems of the soul.

Second Edition of Clairvoyance Ready December 20.

The second edition of Clairvoyance, by J. C. F. Grumbine will be ready December 25; it is thoroughly revised and enlarged, containing much new and valuable material. The price too, is reduced from \$3.50 to \$3.00. Any one who becomes a member of the Chapters can receive the book for \$2.00. Agents wanted everywhere. Liberal discounts offered to book dealers and agents who will sell the Order of the White Rose Publications.

* * *

"AURAS AND COLORS."

The new book (50c) on "Auras And Colors" will contain the following series of Teachings: Lesson I—Auras, their origin, nature and manifestation. Lesson II—The Mystery and Mysticism of Color. Lesson III—The Psychology of

Auric and Color Formations and Affinities. Lesson IV—The Finer, Forces and How Perceived. Lesson V—The Spirit's Spectrum; how Auras are manifested, tintured and spiritualized. Lesson VI—Color Alchemization. Lesson VII—A concise Esoteric Dictionary of Color Meaning. Lesson VIII—How to See and Feel the Aura. Lesson IX—The Photosphere and Atmosphere of spirit. Lesson X—The Aureole or. Nimbus of the Saints and Angels; a study of Spiritual Intercession and Introduction. Lesson X—The Septonate and Illumination. Lesson XII—Light Consciousness. Divinity.



"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—Emerson.

The Sphinx.

A MONTHLY MAGAZINE.

EDITED BY

CATHARINE H. THOMPSON.

Annual Subscription (commencing July 1, 1899).....	\$ 3.00.
Single Copies	30 Cents.
English Subscriptions	12s. 6d.
Single Copies	1s. 6d.

ISSUED BY

The Sphinx Publishing Company,

BOSTON, MASS.

All Money Orders should be made payable to the editor, Catherine H. Thompson, Boston, Mass.

ANNOUNCEMENT.

The Sphinx is a thoroughly first-class publication that cannot fail to interest the cultured and thoughtful people. It is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians. There appears to be at this time a large and increasing demand for such a Magazine, and indeed for all good Astrological works, and the interest is growing so rapidly that the call cannot adequately be met.

The Sphinx will be edited by Mrs. C. H. Thompson, and will contain an up-to-date Grammar revised by her and supervised by Mr. Joseph G. Dutton, author of "The Spherical Basis of Astrology." Dr. Alfred J. Pearce, who wrote "The Text Book of Astrology," has made an arrangement whereby he is to revise and rewrite certain portions of it, to appear in serial form in this Magazine commencing with the August number. This addition alone will prove very valuable to students, as the "Text Book" is an excellent work and is at present out of print.

The Sphinx will also have a "Notes and Queries" column to enable its readers to ask astrologic questions and to receive their observations and suggestions. There will also be a page devoted to a Book and Magazine Review. Occasionally, too, it will give a Wheat and Sugar Forecast.

Raphael, Zadkiel, Gabriel, Sepharial, Heinrich Daath, Allan Leo, Kmyry, Azoth, Asmothiel, and other well-known English and American Astrological writers have kindly consented to contribute occasional articles and no pains will be spared to make the Magazine a very useful and attractive periodical, and the best of its kind.

W. J. COVILLE'S

MAIL COURSE, ON

"Mental & Spiritual Science."

W. J. Colville has prepared a special mail course on "Mental and Spiritual Science" for his students throughout the world and it forms a special department in the curriculum of "The College of Psychical Sciences and Unfoldment."

There are twelve lessons in the series, and are extremely exhaustive and instructive. The lessons are type-written and are sent to your home to be read and returned. Nowhere can more valuable teachings be found.

Price for the Series, - - - - \$12.75

Address,

J. C. F. GRUMBINE, 1718 West Genesee street, Syracuse, N. Y.

SPECIAL MAIL COURSE,

In Hypnotism and Suggestive Therapeutics

By Herbert A. Parkyn, M. D., Professor of Suggestive Therapeutics in the "College of Psychical Sciences and Unfoldment." Price \$5.00

The most complete, practical and comprehensive Mail Course of any sort to-day. It is the result of observations from the personal treatment of over 4,000 cases. These cases have been treated since most of the text-books were published.

No text books are required with this course. It is complete in itself. This is not a type-written course of twenty or thirty pages. It covers over 200 PAGES of printed matter; and each of the thirty parts is nicely bound.

THIS SPECIAL MAIL COURSE has been published in order to satisfy the demands of many who are unable to spend the time and money required to complete a regular school course in Suggestive Therapeutics and Hypnotism.

Over One Year was spent in preparing it for the publisher; and the flattering testimonials which are pouring in from all sides from those who have received it show that the time was well spent.

This work is different in theory and practice from anything taught elsewhere or published in books.

Everything is made so clear that a child could apply its teachings.

It tells what to do and how to do it. What to say and how to say it.

The course is printed on fine, hand-made paper, and consists of Thirty Parts; all of which are shipped at one time.

Address, J. C. F. Grumbine, 1718 West Genesee St., Syracuse, N. Y.

BANNER OF LIGHT

The Oldest Paper in the World Devoted to

SPIRITUAL PHILOSOPHY

HARRISON D. BARRETT, Editor.

ISSUED WEEKLY.

THE BANNER is a first-class Family Newspaper of eight (or more) pages, containing upwards of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing a Literary Department; Reports of Spiritual Lectures; Original Essays—Reports of Spirit Phenomena. Editorial Department, which treats upon spiritual and secular events; Spirit Message Department; and Contributions by the most talented writers in the world.

Terms of Subscriptions, in Advance.

Per year, \$2. Six months, 50c. Three months, 50c. Specimen copies sent free.

Advertisements published at twenty-five cents per line, with discounts for time and space.

Banner of Light Publishing Company.

Subscriptions discontinued at the expiration of the time paid for. Also publishes and keeps for sale at Wholesale and Retail, a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books embracing works of Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application. Address

BANNER OF LIGHT PUBLISHING COMPANY,
9 Bosworth street, Boston, Mass.

LIGHT OF TRUTH

A 16-Page Weekly Illustrated

+++++

SPIRITUALISTIC NEWSPAPER

+++++

Published at Columbus, Ohio.

Subscription \$1.00 per Year.

Single Copies Five Cents

Natural Magic Revived.

An extraordinary work on Occultism, by Henry Cornelius Agrippa. A book that will be eagerly purchased and read by the Mystic and Rosicrucian. Without doubt one of the most marvellous Encyclopedias of Magic now before the public.

BY SPECIAL ARRANGEMENT with the publishers we have secured an option on the few copies which remain unsold. The edition, which is very limited, will soon be exhausted. Printed on fine paper, bound in cloth, and profusely illustrated. Price \$5.00. Address J. C. F. GRUMBINE,
Syracuse, N. Y.

THE LAND MARKS OF ETHICS ACCORDING TO THE GITA

PRICE, 30 CENTS.

KRISHNA AND KRISHNAISM.

By Bulloram Mullick, B. A.

PRICE, 75 CENTS.

Exhaustive Expositions of the pure teachings of the Gita. Fresh from the press at Calcutta. For sale at this Office.

The Hermetic Brotherhood

Is a Mystic Order Whose Headquarters are in
Chicago, Ill., at 4006 Grand Boulevard.

Their statement of principles contains the following:

"The fact of the world's unrest and discord is daily more and more forcibly impressed upon us in many ways. It seems almost certain we shall soon be beyond mortal help, to restrain or re-arrange our impulse toward dissolution.

"We of the Hermetic Brotherhood seek for ourselves and all mankind these three conditions: Harmony, unity and strength, as the result of guidance, knowledge and wisdom. Our tenet is the 'Power of Silence.' We strive to attain our purpose by the help both of the visible and invisible, through the wisdom of the present and the knowledge of the Past; under the guidance of the Wise of all ages, who grant us their instruction and loving care. We aspire to love one another; to love our neighbors as ourselves, and to strive to make all human beings better on all planes, and, as a consequence, life itself more bearable and enjoyable."

The Hermetic Publishing Co. is an active co-operator in our work, and publishes a list of books teaching specialty our doctrines.

For price list or further particulars, address

HERMETIC PUBLISHING CO.,

4006 Grand Boulevard.

CHICAGO, ILL.

EXPRESSION.

A Journal of Mind and Thought.

Published Monthly. Terms: 6s. 6d. per annum net. Single Copies 6d. First Yearly Volume of EXPRESSION, Handsomely Bound in White Cloth, Gilt Lettered, Price 8s. 6d.

EXPRESSION teaches practically the power of thought and its application as a means of securing health, happiness, and prosperity through the recognition of the Divine nature of man.

For subscriptions and correspondence address the Editor, care of W. Isacke, 211, Edgware Road, London, W., where copies of the Journal can be purchased.

ONE YEAR. Reprint from Expression. The Chronicle of the Training of a Soul. By Mrs. Gillen. Price 2-6 net.

MIND AND THOUGHT. Reprint from Expression. A Book for Enquirers. Teaches practically man's possibilities. Price per cent. net.

LONDON: W. ISACKE, 211, Edgware Road, W.

The Albert School of Astro-Phrenology

Albert and Albert, A.S.D., (Graduates College of Astrology, Chicago). Atlantic City, N. J.

Authors and publishers of numerous works on Astrology and Palmistry.

Alberts' Heliocentric Astrology, a practical guide to Astrology, both genethical and mundane, with complete instructions for calculating horoscopes, effect of directions and working transits; paper, 50 cents. Alberts' Geocentric Astrology; paper, 50 cents.

Alberts' Dial of Destiny, with book of instructions, by means of which a child can solve astrological problems, make predictions, etc.; paper, \$1.00.

Alberts' Astrological Almanac and Ephemeris for 1899; full predictions, 25 cents.

HANDS AND STARS.

A Monthly, devoted to Palmistry, Astrology, Diet and the Occult; per year, 50 cents; sample for stamp.

Send ten cents and date of birth for thirty-two page illustrated horoscope, and list of occult, diet and other works for sale. Address, ALBERT AND ALBERT, (F. & H. M.), Atlantic City, N. J.

The Science in the Daily Meal

BY

ALBERT BROADBENT.

(IMPORTED).

Mr. Broadbent is secretary to the Vegetarian Society in England and writes a remarkable convincing and practical book. The advantages of this book are in specific tables and menu of diet and the kinds and amount to eat. It is indeed a most helpful and practical book.

PRICE, - - - 25 CENTS

For sale at this office.

Agents for

"IMMORTALITY"

The various Secretaries of the Chapters of The Order of The White Rose will keep on sale "Immortality" and will receive subscriptions for the same; also receive orders for all of our books. Consult names listed under Chapters of the Order.

Back Numbers.

Number 5 on "Illumination," No 3 on "Reincarnation" and 4 on "Psychometry" are still to be had. Only a few copies, however, are left. Order at once at this office.

Unfold Your Own Clairvoyance

A series of experiments and twelve extremely valuable lessons for the unfoldment and realization of the Clairvoyant vision. Teaches how to pierce the veil of sense, see spirits, enter the spiritual world at will. Endorsed by J. C. F. Grumbine. Taught by Loraine Follett, regular authorized teacher of the College of Psychical Sciences. Fee for the Series but \$5.00; \$2.50 in advance. Address Miss Loraine Follett Atkinson, Ill.

THE TORCH.

England's Spiritualist Weekly.

Splendid articles—bright, breezy, brisk and bold.

Annual subscription, post free, \$1.00.

Editor, G. H. BIBBINS,

Torch Office, Nottingham, England.

Also "Modern Spiritualism and Bible Spiritualism Compared," being a verbatim report of a lecture delivered before the London Spiritualist Alliance by G. H. Bibbings.

Post free, 10 cents.

Highly recommended to students by Rev. John Page Hopps.

THE FIVE WINDOWS OF THE SOUL

By E. H. AIKEN.

A Unique Work on "THOUGHTS ON PERCEIVING"
(Imported.)

Professor Aiken has given the reader a View of Perception, which is startling and fascinating.

Price, \$2.50

For Sale at This Office,

SEVEN ESSAYS ON THE ATTAINMENT OF HAPPINESS.

1. Rest
2. The Universal Heart
3. The Universal Mind
4. The Conquest of Death
5. Immortal Youth
6. The Secret of Opulence
7. The Source of Health and Beauty

By KATE ATKINSON BOCHME

PRICE, - - - \$1.50

FOR SALE AT THIS OFFICE.

MR. AND CHARLES E. DANE

TRANCE AND LUMINOUS READERS.

Fee for Psychoscope One Dollar.

Send full name and date of birth in your own writing.

Address

CHARLES E. or
MRS. CHARLES E. DANE,
35 Marsh St., Lowell, Mass.

The Stars and The Earth;

Or Thoughts Upon Space,
Time and Eternity. . . .

Edited by THOMAS HILL, late of
Harvard University.

Price, = = 60 Cents.

A marvellous book, unique, searching, sublime. A work that will assist the student in the unfoldment of sublimity and ideality.

Address.

J. C. F. GRUMBINE,
Syracuse, N. Y.

Old Diary Leaves

By HENRY S. OLCOTT.

PRICE, - - - \$2.00

This book contains the true story of the Theosophical Society and the early history of Spiritualism in relation to it. No Student can afford to be without this book or uninformed on what it treats.

Apply

J. C. F. GRUMBINE,
Syracuse, N. Y.

Metaphysical Headquarters.

Subscribe

Now for "MIND,"

Health,
Harmony,
Happiness.

A MONTHLY MAGAZINE

OF LIBERAL AND ADVANCED THOUGHT

And Secure a Valuable Premium.

JOHN EMORY McLEAN, Editor.

Contributions from the best known writers on

Science

Philosophy

Religion

Psychology

Metaphysics

Occultism, Etc.

NOW IN ITS SECOND YEAR.

(From the New York Herald.)

"Mind is intended to represent the more solid part of psychology, metaphysics and occultism. There is to be no nonsense in it, none of the sentimental gush of people who think they are ahead of the times, but who are really a couple of generations behind it; but every writer who has something to say and knows how to say it will find for himself an outlet in this magazine. At least that is the promise made in the prospectus, and Editor McLean is known to be a man who makes a promise slowly, but keeps it with fixed determination. Mind, therefore, will be very cordially welcomed by that large class who are not afraid of anybody's thinking provided he thinks honestly and fearlessly."

\$2.00 PER ANNUM.

20 CENTS A COPY.

At all news stands or mailed by the publishers.

Send 10 cents for Sample Copy and Catalogue of new and important Books on the above and kindred subjects. Address

**THE ALLIANCE PUBLISHING COMPANY, "LIFE" BUILDING,
NEW YORK, N. Y.**

BEAUTIFUL SONGS.

Prof. C. P. Longley the noted musician and singer—author of “ the beautiful songs, “Only A Thin viel Between Us,” “Over The River” and more than a hundred other popular melodies, has published several volumes of his compositions, words and music, “Echoes From The World of Song” are in two volumes handsomely bound in cloth, sheet music size, and contain each over fifty beautiful songs. These works sell for one dollar each. The latest publications of Prof. Longley are two volumes of charming song prettily gotton up, each containing fourteen songs with music. These books are called Longley’s Collection of Beautiful Songs” and sell for 1 5Cents a copy. postage three cents. The second volume of these words from the pen of Lillian Whiting, who has gracefully given the composer permission to set them to his music.

For Sale at this office.

Helpful Idealistic Scientific

WORKS BY

HENRY WOOD

Fiction New Thought Religion
Sociology

MORE THAN 50,000 SOLD TO DATE

***Victor Serenus A Story of the
Pauline Era***

Cloth, 510 pages, - - - - \$1.50

***Studies in the Thought World
or Practical Mind Art***

Cloth - - - - - \$1.25

***Ideal Suggestion through Mental
Photography***

Octavo, paper - - - 50c; cloth, \$1.25

God's Image in Man

Cloth - - - - - \$1.00

Edward Burton

Cloth - - - - - \$1.25; paper 50c

***The Political Economy of
Natural Law***

Paper - - - - - 50c.; cloth, \$1.25

ADDRESS

J. C. F. GRUMBINE

1718 W. Genesee St., Syracuse, N. Y.

A Liberal Offer . . .

We are going to make the readers of IMMORTALITY a special offer on our excellent booklets. They are as follows:

"THOUGHTS FOR TEMPLE BUILDERS," by L. B. M. - - - Price 15c.

"HEALING PARAGRAPHS," (Constipation) by Fanny M. Harley, - - Price 5c.

"FEED MY LAMBS," by Fanny M. Harley, - - - Price 15c.

"THE RICH MAN AND LAZARUS," by Gertrude Campbell, - - Price 15c.

"THE STORY OF A SHEPHERD," by Ursula N. Gestefeld - - - Price 15c.

"WORDS," by E. G. - - - Price 15c.

"TRUSTING AND RESTING," Jy H. Emilie Cady, - - - Price 15c.

"A REMARKABLE EXPERIENCE," Anonymous, - - - Price 15c.

"ALL THINGS ARE POSSIBLE TO THEM THAT BELIEVE," by Annie Rix Militz Price - - - - - 10c.

For a short time we will give you your choice of any three of above books for 25 cents, or any one for 10 cents. Address

F. M. HARLEY PUBLISHING CO.
87-89 Washington St., Chicago, Ill.

SUGGESTION

(Second Edition.)

**In the Cure of Diseases and
Correction of Vices.**

BY GEO. C. PITZER, M. D.

Principal of the St. Louis School of Suggestive Therapeutics and Medical Electricity; also Professor of the Principles of Practice of Medicine in the American Medical College of St. Louis at present and since 1874; and Clinical Lecturer at the City Hospital of St. Louis.

This book furnishes the reader with a complete exposition of the principles and practice of Suggestive Therapeutics.

It tells how to relieve pain, prevent and cure diseases, and correct vices by means of mental influences—suggestion.

It teaches us how to protect ourselves from disease, and how to help ourselves if we get sick.

It explains the methods used by Christian Science, Divine Science, Mental Science and all so-called Faith Cures.

It is a book for everybody—the doctor, the lawyer, the preacher, the teacher, the mechanic, the merchant, the father, the mother.

It demonstrates the influence of the mind over the body in health and disease, reciting many examples from life and practice in confirmation of the facts set forth.

It teaches how to hypnotize and how to use hypnotism as a help in the treatment of diseases. Address

J. C. F. GRUMBINE, Syracuse, N. Y.

Price, Postpaid \$1.00.

THE PHILOSOPHY OF MUSIC

By William Pole, F. R. S.

**A Marvellous Work, which
should be read by all lovers
of music.**

(IMPORTED.)

PRICE, . . . \$3.00

POSTAGE, . . . 20 Cents

FOR SALE AT THIS OFFICE.

THE RELIGIO-PHILOSOPHICAL JOURNAL

ESTABLISHED 1865

THOS. G. NEWMAN, Editor and Publisher.

Is Now Published Weekly At

\$1.00 PER YEAR

AT

1429 Market Street

San Francisco, Cal'



THOMAS G. NEWMAN,

Editor and Publisher.

What They Say About It.

"I wish the Journal the success it deserves."—George W. Walrond.

"It is worth its weight in gold to me."—Julia Sadler Holmes.

"The Journal should be in every household."—Lilian Whiting.

"The Journal is an honor to our cause,"—Mrs. M. Klein, Van Wert, O.

"I admit the spirit of the Journal. It is helpful."—W. P. Williams, Salem, Ore.

"I am delighted with the Journal under your management."—J. M. Peebles, M. D.

"Long may the Journal aid the spiritual cause."—Mrs. G. Arnold, Santa Ana, Cal.

"Of over 40 papers I take, the Journal is the best."—E. P. Powell, Clinton, N. Y.

"I read your paper every week with great interest."—H. W. Thomas, D.D., Chicago.

"I hope the Journal prospers commensurate with its high merit."—W. Howell.

All The Literature of The Day

IN

OCCULT, LIBERAL, SPIRITUAL and SCIENTIFIC
LINES OF THOUGHT.

MAY BE OBTAINED AT

NEWMAN'S OCCULT BOOK STORE,

1429 Market St., San Francisco, Cal.

"WHAT IS OCCULTISM?"

A New Pamphlet Presented to Every Purchaser
Send For Our Book Catalogue.

CLAIRVOYANCE.

A System of Philosophy, Concerning Its Law, Nature and , Unfoldment.

(Second Edition. Just Out.)

Since the publication of Emanuel Swedenborg's books, no more valuable work has appeared than the one entitled "Clairvoyance—Its Nature, Law And Unfoldment," by J. C. F. Grumbine. It is a system of inspired teachings concerning Divinity, especially Clairvoyance, and how to unfold the clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world and become a seer and an adept.

RECENT BOOK NOTICES.

"Your work is marvellous, epoch-making."—Lilian Whiting, Boston Correspondent to Chicago Inter-Ocean.

"Admirably unfolds the law and nature of Clairvoyance."—Inter-Ocean, Chicago.

A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration." —Progressive Thinker.

"I characterize the book on Clairvoyance a most valuable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which, I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

"It is the best work on the subject of Clairvoyance issued thus far, and points out an alluring goal of true spiritual development."—Mind, New York City.

"It is a revelation."—Light, London, England.

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature and Law of Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the Spiritual Order of The White Rose. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed. The style of writing, though clear, is decidedly profound; the book is, therefore, one which cannot be profitably glanced over and then laid aside. It is a vade mecum for the earnest student to digest and assimilate what is read."—W. J. Colville in the Banner of Light, Boston.

Published in gray cloth and on linen paper.

PRICE, \$3.00.

Send P. O. Order to J. C. F. Grumbine, Syracuse, N. Y.

THE COLLEGE OF PSYCHICAL SCIENCES AND UNFOLDMENT

J. C. F. Grumbine, President.
 Miss Loraine Fellett, Sec'y and Treasurer, Atkinson, Illinois.
 Board of Directors—Erastus C. Gaffield, L. W. Goode, Samuel L. Carr,
 Richard B. Gruelle, Dr. J. Swanson.
 Faculty—J. C. F. Grumbine, B. D., Chair of Metaphysics, Ontology
 and the Philosophy of Divinity.
 Mrs. Benjamin J. Harnett, Chair of Sanscrit Literature and Oriental
 Philosophy.
 Miss Lucy C. McGee, Ph. B. M. A., Chair of the New Psychology and
 the Philosophy of Color and Color Forces.
 Mrs. Etta McK. Mayr, Chair of the Psychology of Music.
 W. J. Colville, Chair of Mental and Spiritual Science.
 Herbert Parkyn, M. D., Chair of Suggestive Therapeutics.

SPECIAL NOTICE.

This School of Correspondence is the only one of its kind in the world, is conducted by J. C. F. GRUMBINE, the author and lecturer. It is conducted through the mails, is devoted to the system of Philosophy, concerning Divinity, and is connected with the Order of the White Rose, branch of the Rosicrucians. The secrets and mysteries of Magic and Occultism are revealed; the mystic and potential powers of Divinity, such as Clairvoyance, Psychometry, Inspiration, Psychopathy, Ontology, Hypnotism, Telepathy and Illumination are made operative and practical. Teachings are arranged for out of town students and belong to the College Extension Department. Realization is thus assured in the student's home. The following is the series:

TEACHINGS BY CORRESPONDENCE.

THE SERIES BY MAIL.

FIRST.—PSYCHOMETRY.	Sixteen lessons. Ten Experiments.	
Advanced Teachings. Three months' Course, followed by a Post-		
Course of Four Lessons. Price for Series		\$12.75
SECOND.—CLAIRVOYANCE.	Eight Lessons. Eight Experiments.	
Advanced Teachings. Three months Course. Price for Series..		8.75
THIRD.—INSPIRATION.	Twelve Lessons. Ten Experiments.	
Advanced Teachings. Three months' Course. Price for Series.....		12.75
FOURTH.—PSYCHOPATHY.	Twelve Lessons. Advanced Teach-	
ings. Three Months' Course. Price for Series		12.75
FIFTH.—ILLUMINATION.	Twelve Lessons. No Experiments.	
Advanced Teachings. Three Months' Course. Price for Series....		12.75
None of these series are published in book form and can only be procured through the College of Psychical Sciences.		
THE SOUL OF MUSIC AND THE PSYCHOLOGY OF MELO-		
DY AND HARMONY, Collaborated by Mrs. Etta McK. Mayr		
and J. C. F. Grumbine. Twelve Lessons. Advanced Teachings.		
(\$5 to members of the Order).....		12.75
THE PHILOSOPHY OF COLOR AND COLOR FORCES		
WITH PSYCHICAL AND MYSTIC INTERPRETATIONS.		
By Miss L. C. McGee. Twelve Lessons. Advanced Teachings.		
(\$5 to members of the Order).....		12.75

For booklet and circulars, Percentage of Psychical Power, send a stamped, addressed envelope to J. C. F. Grumbine, 1718 West Genesee street, Syracuse, N. Y.